THE CHURCHMAN.

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POETRY.

For the Churchman.

CHRISTIAN PURITY.

Like as a small spot is sooner espied in the neatest and whitest garment, even so the least stain of dishonesty is easily found out in the purest and sincerest life.—*Bishop Jewell.*

Christian, at thy baptism washed,
In the laver mystical,
Keep thy garments pure and white,
Let no stain upon them fall.

On the robe of righteousness,
Smallest spot is soon espied,
Soon as lightest trace that dims
Virgin snow on mountain side.

One dark shadow hath obscured
Stars of heaven that brightly shone;
Christian, keep thy garments pure,
For the *world* is looking on.

Scanned by many a jealous eye,
'Will thy lightest failing be,
Taunt and gibe thy foes will fling,
Judging without charity.

Mockings thou shalt often bear,
But let innocence be thine,
And the trust that childlike clings
To the promises divine.

GOD has promised thee his aid,
When the hours of trial come;
GOD has promised thou shalt rest
In his everlasting home.

Christian, keep thy garments pure,
For thy LORD is looking on;
Courage, yet a little while,
And thy warfare shall be done.

Never more shall spot or stain
On thy heavenly raiment be,
CHRIST has washed it in the blood
Shed on Holy Cross for thee.

J. C.

From the Brooklyn Eagle.

FREE PEWS IN CHURCHES.

To the Wardens and Vestrymen of St. John's Church, Brooklyn.

GENTLEMEN,—It is well known to you, that for the last sixteen years I have been called, to a great extent, to discharge the duties of a parochial clergyman among the poor and comparatively destitute in this community. The calls to visit the sick, or to bury the dead, or to discharge other clerical offices by those who are pew-holders in St. John's Church, have been in no proportion whatever to the calls of those who have been induced to leave the Church and to go among sectaries, or who belong to no congregation. Many of these, when questioned by me, why they have not attended at the church, say they have no seats, and they fear they shall intrude upon others if they go. In some cases, this is offered as a mere excuse; in others, I have no doubt, for want of better information, it is a real reason. I have thus had an opportunity to notice what I think a great evil—the prevalence of the idea that none have a right to go to our Church except those who own pews, or who pay rent for seats.

From conversations which I have had with a number of individuals belonging both to the vestry and congregation, I am well persuaded that we are all convinced, that we ought to be careful how we give countenonce to the idea of exclusiveness in the house of God. To be sure we have been compelled, in order to accommodate families, as such, and to pay for the enlargement of the Church and its necessary annual expenses (and the Assistant Minister when we have one) to dispose of a part of the pews, and to rent others; yet there are a number, situated in various parts of the church, of which no such disposition has been made. I would wish the vestry to remember, that it is the glory of the Gospel of Christ that it is to be preached to the poor—and that the Church extends her arms to embrace as well the low as the high, the poor as the rich, the servant as the master. How can all such enjoy the blessings offered to them by the Church, if by any arrangement a portion of either of these classes is excluded from the place where is offered up the holy sacrifice? My object in sending you this communication is, to recommend that you take such order and give it publicity, that *no person whatever, of any description*, shall ever apply at our church and not be supplied with a seat, (gratuitously, if necessary,) as long as we have any room. I would have the sexton instructed to remain at the door until after the second lesson, and to show to a seat, *every person who makes application for one.* Should there be those who wish for permanent and regular seats, I would recommend that the sexton be authorized, under the direction of the Pew Committee, to receive whatever quarterly contribution they may feel disposed to make, and to designate such seat in some one of the pews not yet disposed of. Our *church* will then in reality be "free to all," as the ministrations of its pastor have been for many years. Let each of us, my friends, be willing to make personal sacrifices of any kind whatever, if by so doing, we can bring within the fold of Christ any of those who are now wandering in ignorance, or error.

With great regard,
I am, gentlemen, your Friend and Pastor,
EVAN M. JOHNSON.

February 2, A. D. 1843.

Extract from the Report of the Committee to whom the foregoing communication was referred:

The Committee to whom was referred the communication of the Rector upon the subject of pews and sittings in the church edifice, respectfully report, that they have given to the subject of the communication the serious consideration which it deserves, as well from the source from which it emanated, as from the intrinsic importance of the matter to which it refers.

* * * * * *

But when we reflect that by the consecration of a church edifice to the service of Almighty God it is rendered sacred to that object—dedicated to Christ, the life of the prayer and praise offered at the altar, and of the sacraments there administered—that upon and from that thenceforward holy ground, *all men* are to be called to repentance, and "the poor" are to have "the gospel preached to them," it becomes a deeply interesting inquiry, how far we are right in an exclusive appropriation to particular individuals of parts of the ground or floor of the church edifice.

It may be right, as we find society organized, and for the purpose of procuring a proper support to the ministry and worship of God, to make, in part, these appropriations.

It cannot, however, be right to exclude in any manner, or by any means, any son or daughter of Adam from such parts and portions of the church as are not both appropriated to, and used by, particular persons.

We are not at liberty so to limit the goodness of God. We have given our edifice to Him.

* * * * * *

The least that can be said of the duty of any congregation of Christ's flock upon this subject, is, that every facility and inducement should be held out to all who will, to come to Church, to join in prayer and praise, to listen to the preaching of the word.

With a view, as far as your Committee believe it at present practicable, to extend the Gospel invitation to all who may feel disposed to listen to the call, they recommend the passage, by the vestry, of the following resolutions:

Resolved, That the Pew Committee be directed to offer any unappropriated pews, either in whole or in one or more sittings, to such persons as may desire the same, upon such terms as may be agreed upon, or in their discretion to dispose of such pews or sittings for such contributions as those taking the same may from time to time be able and willing to make.

Resolved, That the sexton of the church be directed to remain at the door of the church until after the second lesson, to show every person whatever a seat who may apply for one so long as any remain unoccupied.

ISAAC ODELL,
DAVID GARDNER,
DANIEL A. ROBBINS,
Pew Committee.

One of whom will attend in the church after divine service, and on Mondays at 5 P. M.

From the English Churchman.

DR. PUSEY.

It appears that the *six doctors* appointed to examine the sermon of Dr. Pusey have come to their determination, and that the result is, the exclusion of the Rev. Professor from the University pulpit for two years. Grief the most poignant must be the first feeling of every true son of Oxford at this unhappy decision; and some allowance may be made if the second feeling be that of indignation, when he compares the judges with the accused, and calls to mind the meekness, the holiness, the charity, the humility of the latter. So much, indeed, must Dr. Pusey needs be the object of love to every one who sees him, that any praise seems out of place and obtrusive: may all who love him be on their guard against the next feeling which may follow on their sorrow and their indignation, for who of them will not be *tempted* to an *uncharitable* feeling against his persecutors! Let us endeavor to receive in the spirit in which he will, the self-condemning sentence which has been uttered. When we feel ourselves able to do this, we shall be fit to vindicate him, and in him the truths for which he is now the sufferer. It cannot be for a moment supposed that the members of the Oxford Convocation will suffer matters to rest in their present position. Whether they can reverse the sentence we are ignorant, but thus much seems plain, that every member of Convocation who heard the sermon or may read it (supposing it to be published) is a party concerned. If he is silent, he so far consents to the cruel verdict which has been passed: he, so far, consents to the denial (for this is *really* the point at issue) of the REAL PRESENCE in the Holy Eucharist; that is, he so far involves the University in deadly heresy. We do not presume to dictate the course that members of the ruling body of Oxford (the ruling body being *Convocation*, not the *Heads of Colleges or Doctors of Divinity alone*) ought to pursue; all we say is, *something* should be done, something determined, resolute and *faithful*; they have a *trust*, which they forfeit at their peril, a *duty* they must fulfil; may we not add, a *reputation* for Catholicity for which they ought to be grateful, and which they are bound to transmit to their successors unimpaired. There must be some protest repudiating the heresy, in which, by implication, the University runs the risk of being involved.

Truly, the position in which these censors of the University sermons stand is a strange one. With whom do they symbolize? Is it with the *Church?*—why, they condemn her doctrine of the Eucharist in condemning the Professor's sermon: is it with ultra-protestants?—why, in this same week, they have allowed the doctrine of the Intercession of the Saints, by the acquittal of the Rev. Mr. Morris, who assumed that doctrine, and was *therefore* called to account before the same tribunal. Is it too much to suspect that the heads of houses are not *Divines?*

We repeat that their position is a strange one. They have been raised to that position, (we are speaking of the heads of colleges, who, we believe, constitute the Hebdomadal Board,) generally, by their co-fellows, *not* because they are distinguished for their divinity, but on other grounds; a special one, probably, being because they are good *men of business.* It is obvious that deep and sound divinity is no necessary ingredient in such a character. We do not deny that there *are* divines among them: the venerable President of Magdalen College is above praise, *facts* speak loudly of the Head of Exeter, and *rumor* (for time has hardly yet given room for facts in his connection with the *University*, though his *College* has already felt the benefit of his rule) speaks most favorably of the Principal of Brasenose. If these men's voices had been heard, we should not have had to lament the untoward events we now deplore; but Dr. Routh's venerable age prevents his taking part in the proceedings of the University, and Dr. Richards and Dr. Harington are quite juniors in the Hebdomadal Board. We admit the exceptions, but still we maintain that the fact of a man being a good divine, or even a *sound* one, though not deeply read, has not been considered in the election to the several headships; but chiefly, their being good men of business.—These men find rising around them men younger than themselves, applying exclusively to holy reading; and they see serious consequences following, consequences which threaten to disturb the slumbering Erastianism, which has corrupted the stronghold of orthodoxy, hardly less than the English Church in general. Nor is Erastianism alone threatened, (that quiet comfortable conformity to whatever the State, be it Christian or infidel, pleases,) *indifference in doctrine*, the inseparable companion of Erastianism, is assailed too—and the result is singular, viz. the *indifference* of the Erastians is shaken, and they become champions of doctrine: but of what doctrine? They are not divines, and therefore have no rigid standard of truth, and if they profess to appeal to the Articles, we know that Calvinists as well as Churchmen sign them, and where is their standard for determining whether the Churchman or the Calvinist is right? *Each of the six judges has pronounced his sentence by the standard of his own mind.*

Are we unjust in speaking thus of Dr. Pusey's judges? Let their Erastianism be proved by their refusal to petition the House of Lords against the consolidation of the sees of Bangor and St. Asaph, through fear of the Duke of Wellington: let their resolution *to contend earnestly for the faith once delivered to the saints* be judged by the wicked attempt to rescind the sentence of heretical teaching on Dr. Hampden at the very moment when he declared in the Divinity schools that he was *not aware* of any errors in his past instructions. O.

Oxford, June 4.

From the London Times.

DR. PUSEY AND "THE CATHOLIC INSTITUTE."

The Vice Chancellor of Oxford, and those who agree with him in considering it expedient to set a ban upon Dr. Pusey, will probably be much obliged to Lord Camoys and the other speakers at the meeting of the "Catholic Institute" on Tuesday last, for their seasonable cooperation towards that object. What doubt can exist of the propriety of Dr. Pusey's condemnation, or of the contrariety of his recent sermon to the tenets of the Church of England, when we are assured on the authority, not only of the *Oxford Chronicle*, but of Lord Camoys, that "the doctrine of the mass has been preached in the Cathedral of the University of Oxford?" What question of the absolute necessity of taking prompt steps to put down such heterodox opinions, when Lord Camoys states that it has been authoritatively declared, that "if Dr. Pusey's sermon had not been condemned, six or seven Colleges in Oxford University were ready to have mass said directly;" and avows the fact, that "there is, indeed, a very slender barrier between Puseyism and the Church of Rome?" Another speaker at the same meeting, "in alluding to the Puseyite doctrines, and the *liberal principles of religion* inculcated by the Oxford Divines of that school," told his hearers for a fact—

"That one of those Oxford Divines of the new school, speaking to a Roman Catholic clergyman the other day who reproached him for his sluggishness in not at once boldly joining the Church of Rome, to which he was already very favorably disposed, told him (the Catholic priest) that he already believed in the doctrines of the real presence, the absolution of priests, the invocation of saints, purgatory, and in every other point of the Catholic doctrines; but that he (the Oxford divine) believed the time for joining the Church of Rome was not yet arrived, but that he hoped it soon would!" (Tremendous cheering.)

These startling announcements, made at so particularly convenient a time, almost suggest the idea that there must have been a head of a house in disguise, or, at all events, some "Listener in Oxford," or editor, or sub-editor of *The Oxford Chronicle*, present at the meeting. The latter hypothesis would tally not amiss with the circumstance, that "liberal principles," not only "of religion," but of politics, were the order of the day. Next to hugging Dr. Pusey and his friends in their affectionate embraces, the leading objects of the Assembly were to vilify the Factories Education Bill, and to glorify Mr. Daniel O'Connell. Lord Camoys said, in the very outset of his speech, that

"It was gratifying to find the Catholic Institute supported this year by so much more numerous a meeting than the last, and this, too, notwithstanding the absence of that distinguished individual (Mr. Daniel O'Connell, M. P.) who had fostered the Institute from the period of its formation, and who was only prevented from attending the present annual meeting of its supporters, *for the purpose as he* (Lord Camoys) *hoped, of bringing to some satisfactory conclusion the unfortunate destinies of his distracted country.*" (Tremendous cheering, and waving of hats and handkerchiefs.)

The nobleman from whose lips these sentiments proceeded is, we believe, particularly well acquainted with Oxford, having been several times (as Mr. Stoner) the Liberal candidate for the representation of that city. We remember to have heard that one clergyman, and only one, connected with the University, voted for his Lordship; but we had never, till now, any reason to suppose that the Vice Principal of St. Mary Hall labored under any suspicion of favoring Dr. Pusey's doctrines. Whether Lord Camoys still derives his information upon academical subjects through the same channel is a point, of course, on which we are entirely ignorant.

The purposes for which we have referred to this exhibition of the "Catholic Institute" may probably suggest themselves to many of our readers. If those whom this Lord Camoys represented, and whom he addressed, really believed that *their* doctrines, *their* views, and *their* interests in this country, were likely to be advanced by strengthening the party in the Church of England associated with Dr. Pusey's name, is it credible that they should have taken this time and this mode of publicly professing it? Can anything be imagined more untoward for that party, more certain to embarrass them, more absolutely and immediately destructive of their influence, than Lord Camoys' statements, if *believed?* On the other hand, if it were really felt, as it has been often professed, (on both sides of the controversy,) that the Anglo-Catholic theory enables controversialists to oppose a firmer resistance to Romanism than any other—if it were for the advantage of Popery to discredit High Church principles in the Church of England—then nothing could be more natural than that such men as Lord Camoys should, at the very moment when those principles are most violently attacked at head-quarters, borrow the trumpets of *The Oxford Chronicle* at Exeter Hall, and sound a louder alarm to the British nation than has yet been heard from the Protestant Association itself. Fatal sympathy, indeed, this would be, if sympathy it were. But as those who expect to profit by a conspiracy do not usually advertise it beforehand, with all the particulars, in the newspapers, we must be free to doubt whether, if Lord Camoys supposed that Dr. Pusey's condemnation was the only obstacle to the celebration of mass in six chapels at Oxford, he would have taken so much pains, in so very public a way, to show that Dr. Pusey was properly condemned. If such an expectation, however, be really cherished by Lord Camoys and the party to which he belongs, it is time to undeceive him. And in the first place, we know of nothing so likely to disgust and scare away even the most weak and headstrong of those who may have a leaning towards Rome, as the spectacle of men professing Catholic doctrines and boasting a purer religion than that established in this country, allying themselves—nay, glorying in the alliance—with men so utterly devoid of every principle of truth, of honesty, and of good faith, as "that great man" Daniel O'Connell. Such a spectacle might well make them pause before taking the fatal leap. Nay, we have reason to believe that some of those who have already sought a haven, as they call it, in the Church of Rome, have found it (to use the expression attributed to one of them) *uncommonly muddy*, and are preparing to trip their anchors for another cruise. The great mass, however, of those who hold High Church or Anglo-Catholic principles, need no such beacon to warn them off the shoals of Romanism.

The fact we believe to be, (otherwise we should be the last to adopt a tone either of favor or of apology towards this party,) that their attachment to the Church of England and her distinctive doctrines, as they honestly understand them, is genuine and sincere; and that the line which divides them from Romanism is broad, and not to be overleaped, so long as the Churches of England and Rome continue what they now are. That they ardently desire the reformation of the Roman Church, and would in the mean time do all in their power to think and speak candidly of her, and to elevate the standard of doctrine and practice within their own Church, we believe: but we do not believe that they are in any danger of renouncing the Church of their fathers, for one whose past history is disgraced by so many foul stains of secularity and persecution, and which in its present state is feeble beyond example—destitute of discipline, and in alliance with democracy—for one which makes the Pope's communion necessary to salvation, denies the cup to the laity, enforces celibacy upon the clergy, denies the people the benefit of a common prayer, and suffers the adoration of Saints not only to usurp a place in its devotions, but even to come into competition with the worship of the Creator. Of other doctrinal errors, which are more properly the subjects of theology, we say nothing here; but the practical corruptions which we have enumerated are, we are fully convinced, a sufficient safeguard against any considerable number, even of those who are disposed to palliate them, turning to a Church which seems likely enough, if we may judge from the speech of Lord Camoys, to canonize O'Connell himself.

THE OXFORD CONTROVERSY.

To the Editor of the London Times:

SIR,—As the assertion that I have "recanted my theological opinions by a formal signature of the 39 Articles," has appeared in *The Oxford Chronicle*, and, I believe, in some other newspapers, I have been recommended to send you a statement of the Vice Chancellor's official proceeding in my case, which, of course, is all that concerns the public. The day after my sermon was preached, I received a note from the Vice Chancellor requesting a copy of it under the provisions of the statute, tit. xvi. s. 11, on which I immediately went to the Vice Chancellor, who informed me that the passage objected to was this—"Laud, the martyred Archbishop, who, let us trust, still intercedes for this Church," &c. On Saturday morning I sent the Vice Chancellor a copy of my sermon, with several extracts from Anglican divines bearing upon the point in question. On the Wednesday following, the Vice Chancellor informed me that all the notice he had to take officially of my sermon was to require that I would, *ex animo*, express my assent to the 22d article, which I assured him I felt no difficulty in doing, though I did not see that what I had said involved "invocation" at all. I then read the article, and received back the copy of my sermon.

I was certainly surprised at my sermon being sent for on such a charge; but must say, at the same time, that the whole proceeding was conducted by the Vice Chancellor with the greatest possible courtesy and kindness.

You will perceive, from this, that I have recanted nothing; nor have I been admonished by the Vice Chancellor, which, I am told, has also been said.

I do not care to contradict such statements, but they certainly mislead the public, and on this ground I have been advised to inform you myself what is the real state of the case, which I willingly do. THOS. E. MORRIS.

Christ Church, June 7.

From the English Churchman.

RESERVE IN COMMUNICATING RELIGIOUS TRUTHS.

Sir,—The following paragraph is from the pen of Bishop Burnet, no mean authority among Protestants, and is submitted to the consideration of those who have so vehemently assailed the opinions of a recent writer on the subject of reserve. The passage occurs in the Preface to the Bishop's Examination of "*The letter writ by the last Assembly General of the Clergy of France to the Protestants, inviting them to return to their Communion, together with the Methods proposed by them for their Conviction,*" &c. London, 8vo. pp. 179. 1683.

"Truth and goodness are in their natures so congenial, that there is no way so certain to lead men to the knowledge of the truth, as to form their minds inwardly to such a sense of piety and goodness, as may make them fit receptacles of truth. Thus did the heathen philosophers begin at the purging their auditors' minds, by their cleansing doctrines, before they communicated to them their sublimer precepts. Among the Jews, the sons of the prophets were long prepared in a course of mortification and devotion, that so they might become capable of divine illapses, and our Saviour began his instructions with the correcting the ill morals of his followers and hearers; and did not communicate the higher mysteries of his doctrine to them till they were well prepared for it; since, as he said himself, the way to *know his doctrine*, whether it was *of God or not*, was *to do his will;* which makes the sense of the soul become as exact in judging of its object, as a sound state of health makes the organs of our bodily senses fit to represent their objects distinctly to us."

WHAT IS PUSEYISM?

Sir,—In the article in your last number with this title, there is one answer of "the Puseyite," which I confess not a little surprises me; that I mean in which, speaking of the placing of the bread and wine on the altar by the priest after the collection of the alms, he says, "Even in these minute points I obey the Church." I have been always accustomed to consider the rubric on this subject one of the most important in the whole Prayer-book, inasmuch as it depends upon the observance or non-observance of it, whether the elements are solemnly offered to God or not. That there ought to be such an oblation no Churchman, I apprehend, can doubt; and whoever will consider the history of this rubric, its omission in the 2d book of Edward VI. (when the tendency of the Church was towards foreign Protestantism,) and its restoration in 1661 (when the tendency was towards Catholicism,) with the addition, at the same time, of the word oblations in the prayer for the Church militant, can hardly, I think, help feeling that the objects of the revisers of our liturgy was to give us in act what, if the times would have borne it, they would gladly have given us in words also. At any rate, it is certain that when the priest does comply with this rubric there is an oblation of the bread and wine, and it is not certain that there is any such when he neglects it. This always appeared to me so plain that, long before the commencement of the revival of Church principles, which we owe to the Oxford writers, I had restored the observance of this rubric in my own church, and I can never witness the neglect of it without a painful feeling of the mutilation of the most holy service of the Church. AN OLD CHURCHMAN.

COMMUNICATIONS.

For the Churchman.

REVIEW.

PHILIP'S DEVOTIONAL GUIDES: Vol. 1, *Manly Piety in its Principles.* Vol. 2, *Manly Piety in its Spirit.* Vol. 3, *Manly Piety in its Realizations. By* ROBERT PHILIP, *Maberly Chapel.* Printed in London. Reprinted in New York.

(Continued.)

Albert Barnes, a very great Presbyterian minister in Philadelphia, declares in his preface that he has read these books with "very great pleasure." We, a very small Episcopal parson, have a very high respect for Albert Barnes's talents; and a higher respect still for that he had the eye to see the value of the letters B. D., and would not therefore condescend to accept of D. D.-fication, the modern clerical apotheosis; but we are sorry for him, that he should tack his name to R. Philip's in any way; as for our own part, we must say, that we have read these books with "unqualified disgust." We would not say so but that we are afraid that in these latter days the realm of the Quack has come so near that of the Parson, that the Babylonians of Quackdom find little or no difficulty in getting endorsements from the regular merchants of Parsondom. Robert Philip we look upon as a native citizen of the first country, settled and doing business "patrio mori" in the second. We do not therefore endorse for him, but protest.*

But to quit our figures, we now give extracts. And in these we say, that there are to be found one or other or all of the following faults:

1st. An irreverent and presumptuous way of treating holy things.

2dly. Mere rhetorical amplification—"words, words, words."

3dly. Wretched bad taste in every way.

We cite the volumes as first, second, third—because we do not choose to jabber off the catchword "manly piety," so multitudinously as doth the reverend author of these precious productions.

In vol. 1, p. 14, the author illustrates by the supposed case of an angel, the necessity of acquiescence in the will of God. The illustration is wrought out in a very peculiar style indeed. The angel, he for the sake of the argument (one may do much for that purpose) supposes either on the one hand to take so much delight in the society of heaven, that he does not want to come upon the earth; or, on the other hand, that he takes such an intense delight in his earthly and subterlunar employment of ministering angel, that he does not much care for revisiting his heavenly mansion. And then Robert Philip, in a very eloquent passage indeed, shows how "unbecoming to the taste and talents of an angel," such an anomalous proceeding would be. The kind reader must not suppose that we are passing a joke upon him—this is religious reading—it is written, quoth the Mahometan; and for proof that the angel, who would act as Robert Philip, for argument's sake, supposes him to do, could have neither "taste nor talents," we mete out most mercilessly thirty lines of the sad stuff that illustrates the above position, certain as can be that the reader, if a Churchman, will agree with us, that it is most maudlin and irreverent drivel. Its peculiar points we shall mark in italics, a course we shall pursue through this article. The beauties of the holy gentleman are somewhat too many to be commented upon, and yet quite worth the pointing out.

Vol. 1, p. 14. "On the other hand, I grant it would not be *creditable to either the talents or the taste* of an angel, to *prefer* being *always in heaven*, while there was work to do on earth worthy angels and well pleasing to God. Were any of them capable (*which they are not*) of saying, 'I had rather minister to the heirs of salvation, *as they came into heaven*, than be sent forth to guard and guide them; and *much rather* minister before the throne *than do either*,' this preference, however *well meant*, would be *ill judged*. It seems *highly spiritual, but is really selfish.* 'Ministering for ever' before the throne of God and the Lamb, is indeed the highest of all heavenly honors, and the holiest of all heavenly exercises; but as God and the Lamb *take a lively interest* in the welfare of the Church on earth, and *choose* that angels should *do so too, not to do so* would be disobedience against both divine precept and example, and *thus disqualification for ministering at the throne.* Nothing however of this kind *does or can occur* in heaven. Angels are swift as '*electric flames*'† to do the will of God; whether it call them far within the enshrinements of the throne to adore, or send them to the chambers of death to serve. And in both they are *equally happy*, though not *equally at home*, because they find all their happiness in the divine approbation, and *that is as much with them* when they wait by a death-bed, as when they worship at the right hand of the Majesty on high."

Does this man know that "the Lord of lords fills heaven and earth," and that "no one hath been his counsellor;" that he thus sets forth "facts in heaven" with adequate reasons for them? Has he felt or can he ever feel that there is aught of irreverence in the suppositions he has made of the holy angels, and the language he has put into their mouths, as trivial we would say, and as vulgar, as the terms in which a discontented Irish servant would require her discharge? The whole passage, in fact, is in direct contradiction to the latter clause of that text in Paul, (St. Paul, we should have said, but to dabble in the writings of irreverent dissent is a thing not without its dangers,) when he bids them beware of those that teach voluntary humility and the worship of angels, "intruding into those things they have not seen, vainly puffed up by their fleshly minds." The whole passage is in fact an exemplification of the text being in truth nothing but vain rhetorical presumption. For proof of this, our patient reader need only look to the tone and manner of the words put into the mouth of the glorious angels, HIS ministers, speaking unto the Eternal; and we should suppose that if he have a Bible, and have read it, he will agree with us that it is more irreverent than any of the words of Satan are *represented to be*, in whatsoever place of the Scriptures he is brought in as speaking. And then—the grand climax and topmost peak of all absurdities—the critique upon "the talents and taste of an angel" who should be so absurd as absurd Robert Philip supposes him to be!—the grave insinuation of the "angel's want of judgment!" "How really selfish such conduct would be!" "Though it might be considered highly spiritual!" These are things so abominably absurd, that we really cannot laugh at them.

Churchmen have read this extract, and can now pronounce whether in it there be the faults I enumerated. Let them then turn to the Liturgy of their Church, and examine Her tone of feeling upon this subject of angelical ministration as it is shown in the Collect: "O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as thy holy angels ever do their service in heaven; so by thy appointment they may succor and defend us on earth through Jesus Christ our Lord. Amen." And then let them say, "Can the man who deeply feels and enjoys the spirit of the above prayer, feel any pleasure in the passage we have quoted from Philip; or could the poor babbler that indited that passage have ever used that prayer? We think not.

The next passage we *shall* quote is valuable, *because it* shows the personal position of an orthodox dissenting minister in England; that is, of a man who, agreeing *as far as he knows himself*, with the doctrines of the Church, is willing to maintain a schism for some such weighty reason as that he has the power (we might have said talents, but are very chary in our words, and generally mean what we say—neither more nor less) to gratify the popular taste for stimulating prayer and outrageous eloquence. It shows the mutual feeling of the preacher and preachees. The feelings and moral position of the man who, being under the delusive opinion that "preaching is the sole means of grace," and having her requisite powers of language, finds ultimately that the craving for stimulus is not to be satisfied, but that it urges and presses upon him still—for more; until the most outrageous diction, the most theatrical arrangement of subject, the most violent and tasteless melodramatism, will hardly be enough.

This, from the passage we quote, is, we believe, the position of Mr. Philip; this is the style of his book. It is a chain of thunderbolts from end to end. In it the lightning that cometh of rosin sheeteth the heavens with a perpetual glare. The thunder ever shaketh the world in it. Ever smiteth he the orbed globe a blow that resounds through the universe.—Great Philip!

We do suppose that there must have actually existed in rerum natura, such a man as Bully Bottom, a gentleman "whose part was nothing but roaring," and who yet even in his "lion-like guise" would "roar you as gently as a sucking dove," so that the ladies, when he trode the stage, would cry, "roar again, sweet Bully Bottom." We do consider it a fact, that "Ancient Pistol, with his dagger of lath," was once a real man, and that his rants in "Sir Hercles' and King Cambyses' vein," had in actual life been uttered by some one that ate and drank, and

* We will add a note here upon matters that are of some importance. Every one is beginning to see more and more the present futility of collegiate degrees. Men that are thoughtful can discern the possible great service of them. There is a race between the colleges—a race between the denominations—and this makes honorary degrees, in divinity especially, *very cheap.* We have some one hundred or so D. D.'s in our ministry of twelve hundred, which is too much, We would humbly suggest, therefore, as well to our General Convention as to the corresponding organizations of other denominations, not to permit the acceptance of such honors, save a previous recommendation have been given by the governant body of the denomination. As a clergyman, we would not have the clergy of any denomination, or the colleges of the country, make themselves vile. To the clergy who would withstand that spirit of unreality and quackery that is the predominant vice of the age, we would say, follow, as honest men and men of humility, the high-minded example of Albert Barnes; be as the middle-age clergy and those of the primitive times; let posterity call you "Doctors" from the teachings you have taught and the doings you have done, and not from parchments, which cost but little.

Another thing kindred to this is "Endorsements," as we have called them in the text; "Certificates of character, acquirements, efficiency, to books, to men, and even to medicines!" We have seen and known instances of this which have made us almost grieve for that we have the common nomination of Reverend. These, rashly and inconsiderately given, are hurting the influence of the clergy excessively. Men are taking such things now, as things of mere pretence; and shrewd and wise men of the world put but little value upon them.

Of a kin to this is another sort of endorsement: "Prefaces and introductory essays, by popular clergymen, to standard books." This was begun in Scotland:—books of old standard authors, with Prefaces by Chalmers, Wardlaw, Bickersteth, and others. It has been followed out to the full here in America. We fear it is but part of the Popular Unreal System—and that people are beginning to see it is so. As a proof of this, Carter of Canal-street has published Bishop Butler's Works, as we understand, without either the Scotch or the American introductory essays, though they both were written by men of great eminence. For which, all thanks be unto him.

These things—there are some others connected with the same points rather too numerous for a note—we have taken the liberty of saying earnestly, yet we believe with all due humility—for we can discern that they, if not by ourselves spontaneously amended, will at no distant period give rise to another mocking and jeering "curses for the contempt of the clergy,"—bitterer and keener and more sarcastic than the coarse irony and clumsy-headed drollery of Eachard. The ministry abides all shocks save that of contempt—this is fatal to it; and we, a clergyman, think it a duty thus quietly to protest, and that "*ambabus manibus*," against the mere thoughtlessness that seems likely to put us in such a condition.

† He maketh his angels ministers, and his spirits a flame of fire. This is not high-blown enough for the holy man: "electric flames" is a considerable improvement. Query, has this any thing to do with Tom Moore's bacchanal wit, "*electric flame*," "ne'er so quickly passes," &c. One hardly knows to what source to trace the rhetoric of these men. Of this the reader further on will find a charming instance.

to whom those rants were a "suppeditamentum victuallorum." These suppositions we had made because we knew that our great poet copied nature exactly. But to see Bully Bottom "transformed indeed," and roaring just so, in these our latter days, for the diversion of London ladies, who say, "Roar again next week," and have their wish gratified punctually—is rather too much;—rather too much, to see Ancient Pistol "converted," and the noble compound or "Refacciamento Teologicale" of both characters stuck up in a London dissenting pulpit for the diversion of London traders and their wives. The eternal sameness of national character and the perpetual reproduction of it in forms suited to the needs of the times, are things very extraordinary indeed: and in this case very *striking and natural*.

But since the position of the orthodox dissenting chapels in England is one of great difficulty; overborne as they are on the one hand by the influence of the Establishment, undermined on the other by the insidious pest of Socinianism, the natural death of sectarian organization; it is evident that their position requires, in the preacher, eloquence of the most startling and stimulating kind—and a succession of it. Hence the formation of such an exaggerated and overwrought style of "Ancient Pistol" eloquence; hence the constant and importunate craving after stimulus in those who, week after week, are spiritually shampooed in such establishments; hence, too, certain results upon the preachers' moral organization—which we shall see. These—except the last, which we defer to the next part—will be seen from the next quotation.

We think the Church reader will see the proof of the above assertions in the passage, as also that it is the result of experience actual and real—the unwitting and therefore true exposition of the mutual feelings of a minister and a congregation situated in the way we have described. And then giving its due weight to the sweet and tranquillizing influences of his liturgy, (how few, alas! of Churchmen, do this!) and to the conservative influences of the apostolic ministry, he will then bless God, that in God's house he (if a true Churchman, for none but such is this article intended) has never felt an "expanding mind" or "an exploring spirit;" has never writhed with impatience or manifested disgust, when disappointed in the customary hebdomadal supply of that mental stimulus, which would be mockery to the wants and woes of suffering humanity, and moral poison to the "souls of the thoughtless!" (What an awful confession, by the way, this is, of the character of English dissenting eloquence—and how different it is in America!)

But we hurry on to our task of quotations.—We italicize as usual:

"The pulpit must therefore accommodate itself to the permanent mass of suffering, as well as to the accumulating mass of knowledge. There must be no such haste to overtake intellect, as would hurry a minister away from softening calamity. Breaking hearts and bleeding consciences must not be sacrificed or forgotten, *to keep up with expanding minds* or *exploring spirits*. He therefore is cruel as the grave, though polished as a cenotaph, who *prefers the qualification of his own literary taste* to the comfort of the tried and tempted, the disconsolate and bereaved. The mental food he calls for, would be *mockery to the wants and woes of suffering humanity*, and *moral poison to the souls of the thoughtless*. And yet, there are men so *selfish and mean* as to *writhe with impatience* or *manifest disgust*, while Preaching weeps with them that weep, or woos them that tremble, or guides them that mistake. *This is pitiable, yea, contemptible in the extreme.* A well regulated mind, however original and powerful, would rejoice to see Preaching *condescend to men of low estate*, and especially to mourners in Zion. The mind is both ill regulated and ill disposed that grudges "milk to babes," or "balm to wounded spirits." It may dream of *seraphic ardors* and *angelic ideas*, but there is not a seraph or an angel in heaven that has any sympathy with the *vulgar* and *vitiated taste* of that man that *revolts* at experimental sermons, or *frowns* upon efforts to cheer the weary and heavy laden. *Fallen angels only sympathize with his taste.*" Vol. 3, p. 24–25.

This last sentence, dear reader, put us in a muse. We are, we confess, slow in apprehension, a little dull and stupid: in college, they called us a dunce, and so we are—after a fashion. Where, thought we, has this gentleman got the notion that "angels" should be personages of "good taste," and "fallen angels" of "vulgar and vitiated tastes," so perpetually recurred to and so evidently a pet specimen of original thinking. "Fallen angels only sympathize with his taste." Fallen angels, quoth we, are "devils,"—and down came Cruden's Concordance. Long and anxiously did we search for the text that should say or imply that the devil is a personage of "peculiarly bad taste." No such thing attributed to him in the Bible. And then, under the vain imagination that it might possibly be affirmed of some one or other of the foul deities of Canaan who were "devils,"—we were proceeding to the names "Molock," "Beelzebub," "Baal-peor," &c.—when, pop! the solution comes into our head. Take it, dear reader, and ponder it most thoughtfully, for a greater discovery has not been made since the days of Sir Isaac. In the days of our boyhood, we had read a tale wherein an English lordling is represented as saying to his fellow-rake, "Tom, that girl is dressed in devilish bad taste." The same term we had heard, in actual life, an hostler apply to the equipments of a carriage; at various times since had we heard the vulgar and the vile use the expression.—Here, then, quoth we, is the origin of that last puzzling sentence. It is only the translation into "*holy language*" of the above expressive phrase. O, Day and Night! how wondrous strange it is, from what remote fountains modern theological eloquence doth draw her glittering waters! How odd! *yea, very queer* it is!—that a phrase which soundeth *very like a curse*, should be the origin and source of one of "those views of strong, original and expressive thought" which Albert Barnes so admires!

We have in this part shown the influence of such a position as Robert Philip is in, upon his congregation's taste and feeling. We shall in the next display the influences exerted by it upon the moral organization of the man himself and his style, and give some passages in "Sir Hercles' and King Cambyses' vein," which we believe will be enough. The Churchman is not a "Review," and the only way in which this article, originally intended to be read continuously as a review, could be inserted, was by dividing it. We hope the reader will make due account of this.

W. A.

For the Churchman.

"CHURCH CHRONICLE AND RECORD."

Mr. Editor,—Time was, and that not long since, when sound Churchmen, both in and out of Connecticut, lamented the course of the paper whose name stands at the head of this article, as unworthy of the section of the Church which could name as its bishops, Seabury and Jarvis and Hobart and Brownell. Of late, however, its character had happily improved, and *Connecticut* had no cause to be ashamed of it. But what shall be said of its leading editorial of July 7th? The most undisguised enemy of our Church and its Seminary could hardly have thrust more sorely at them. Let the editor give up his gossip, and produce his proofs. Let him not skulk behind the nameless irresponsibles who love to slander the Church and her institutions, but come out manfully and give to his bishop, as a Visitor and Trustee of the Seminary, and to the respected clergy and laity of his diocese who are associated with the bishop as Trustees, the facts on which he arraigns them before the public as faithless to their trust. Let him tell what he knows to justify the censure which he assumes to pass, as of *ex cathedra* authority, on the bishop of this diocese and six of its most distinguished presbyters. Let him do this, or submit to the merited reproach of ready and willing acquiescence in the ungodliness and wrong which the enemies of the Church would multiply against her.

The tissue of misrepresentation which characterizes the article now noticed, may serve the editor's purpose of injury to the Seminary with those who know little of him. Others will ask, with painful anxiety, how far "the Bishop and Standing Committee" of Connecticut, under whose "advice and supervision" the Editor is placed by the Convention, are responsible for him. In other words, it will be naturally asked, how far the diocese of Connecticut, its Bishop and Standing Committee, will suffer themselves to be involved in a heartless and unwarranted attack upon the General Seminary of our Church, and upon the solemn and deliberate ecclesiastical proceedings of the sister-diocese of New York.

A. W. E.

THE CHURCHMAN.

SATURDAY, JULY 15, 1843.

DR CROSWELL'S JUSTIFICATION.

A son of a distinguished Congregationalist minister in Connecticut, having lately conformed to the Church, received the Sacrament of Baptism, at his own solicitation, from the Rev. Dr. Croswell, of Connecticut. The good doctor, for thus complying at once with the dictates of Christian charity and the requirements of official duty, has been (such is the strange perversity of human nature) as severely censured as if he had acted in flagrant contravention to both. We have been hitherto restrained from adverting to the matter, partly from a feeling of delicacy towards one of the parties, and partly from an expectation that the censors of Dr. Croswell, if suffered to proceed in their own way, (with the windings and issue of which we have become tolerably familiar,) would themselves make out his complete justification. Whether this expectation has been disappointed, the reader shall judge.

In the New York Evangelist of last week, a correspondent, under the signature of Zenas, having given a history of the case, remarks:

"It may be very true that the young man was determined to be baptized; and that those who attempted to dissuade him, found him quite intractable. *His action in that respect was entirely accordant with the principles of which he was making a profession.* He who holds the doctrines of Apostolical succession and baptismal regeneration, as commonly set forth by writers of the Episcopalian sect, and who takes for Gospel all that is said about 'invalid ordinances,' *ought not to risk his salvation upon what is to him nothing but lay baptism, and probably not even that.*"

The application then to Dr. Croswell for Baptism, was, according to this writer, "entirely accordant with the principles" which the applicant had embraced, and which the correspondent of the Evangelist justly regards as the principles of our Church. Nay, the application was not only consonant to our principles, but, according to the same writer, a matter of duty and imperative obligation; for he proceeds to say, that "he who holds the doctrines of Apostolical succession and baptismal regeneration, &c., OUGHT NOT to risk his salvation upon what is to him nothing but lay baptism, and probably not even that." Now would not Dr. Croswell have been a very absurd sort of man, if he had refused to act consistently with principles which the applicant, Dr. Croswell himself, and his assailant, all unite in regarding as the principles of our Church, and have denied to the applicant a boon which, on the same principles, it was his imperative duty to solicit? Plainly, Dr. Croswell's refusal of baptism to the applicant would have been, by the assailant's own showing, an act of self-stultification, and a practical renunciation of the principles of his own Church.

Again, the same writer, still referring to Dr. Croswell, says:

"Nay, I am told it has been reported by some of his parishioners as an illustration of his Christian liberality, that not very long ago, a servant girl, who had been converted to the High Church doctrines, and *who insisted on making the logical application of those doctrines to the baptism which she had received from a Congregational pastor*, was told by Dr. C. that he would not baptize her over again, because it would be a desecration of the ordinance. It is quite possible that this story may be incorrectly reported, but the fact that such stories are current, shows that the public mind is looking after information on this point."

The story we consider to be of little importance, the more so, as the writer himself has no confidence in its truth; but the clause which we have italicized we hold to be of great importance. Our New England brethren of the Congregationalist persuasion, taken as a body, are far enough removed from dulness. It is, we humbly conceive, their misfortune, (though not their fault, except in so far as they wilfully neglect the means of remedying the evil,) that they have, by the permission of Divine Providence, and doubtless for wise ends, been deprived of some, at least, of those "first principles of the doctrine of Christ," which are the necessary premises of all sound reasoning among Christian men; but their remarkable cleverness in tracing the connection between premises and conclusions cannot be gainsaid. It is much, therefore, for Dr. Croswell, more than enough indeed to compensate for all the obloquy which has been thrown on him, to have the admission of such acute men that the act for which he has been so severely censured is *a logical application of his own principles to practice*; in other words, an acknowledgment, that Dr. Croswell, if he had not performed the act for which he is blamed, would have been either a hypocrite or a blockhead. What more complete vindication can Dr. Croswell ask?

Indeed, the only wonder is, that men who thus justify Dr. Croswell for acting in logical conformity to his principles, should in the same breath condemn him for not falsifying his principles by his actions. But this contradiction is easily explained; the act of Dr. Croswell, like many others in the discharge of ministerial duty, was offensive to the sentiments and attachments of the natural heart; and the same measure which these Congregationalist ministers mete to Dr. Croswell for administering CHRIST's baptism to the son of a distinguished member of their own society, they would themselves receive if they administered their baptism to the son of an influential Quaker.

It is never expected of a man to prove at every turn the truth of the principles on which he acts; for in such an event the world would be speedily paralyzed, and Mr. Miller would not have to wait till the autumnal equinox for the fulfilment of his prediction. Men of all classes, and professing Christians of every name, who are so happy as to have Christian principles, throw themselves on their principles, and generally esteem it no mean praise to be told, that they act in logical conformity to them. But though we cannot in reason be required, on such occasions as the present, to prove our principles—any more than a Congregationalist minister is required to prove the inspiration of the Holy Scriptures every time that he preaches a sermon—yet as our principles are egregiously misunderstood, we are happy to embrace the opportunity to refute some objections which are thought to lie against them.

These objections are strongly stated by the writer in the New York Evangelist, whose remarks, as far as they relate to this head, we annex in full:

"It is also to be hoped, that if at any time Dr. Croswell should see fit to say any thing on the main question, he will do something to relieve the scruples of those who are inquiring whether baptism can be lawfully and efficaciously performed, and regeneration by the Holy Spirit accomplished, by the hands of a man who has himself received no regular and effectual baptism. There is a constant tradition in Connecticut, that neither Dr. Croswell nor Dr. Brownell ever received any other baptism than such as young Mr. Hewit received in his infancy; nay, that of the bishops and other clergy of the Protestant Episcopal Church, throughout the United States, a large portion, perhaps one half, are in the same affecting predicament. We would fain be informed whether a man unbaptized, unregenerated, and who has never passed through the only authentic entrance into the kingdom of Christ, can safely be relied on to communicate to others that baptism which he has never received, or to perform any valid ministration in that kingdom into which he has never entered. Or does the validity of the ordination react to supply the defect of the baptism? If not, and if the facts of the present case are as we have supposed them to be, how much better is Mr. Hewit's second baptism than his first? And if the Episcopal Church itself, even in the persons of its clergy, is so widely tainted with the leprosy of invalid baptism, and has been from the beginning, who can tell us how far the validity of all its ordinances may be vitiated by the incapacity of unbaptized performers? Who shall separate the precious from the vile? Amid so much irregularity, practised continually for so many ages, who can be sure of the validity of his own baptism? If the Church has been so careless through successive generations, as to permit priests to baptize who were never baptized themselves—so careless from age to age, as to permit bishops to ordain who had never been made Christians by a valid baptism—who can be sure that all her clergy are not now in the condition of those, whom, in the absence of their genealogical register, Nehemiah secluded from the priesthood as polluted, forbidding them to partake of the most holy things, till a high priest should stand up with Urim and Thummim? (Neh. vii. 63–65.) These scruples seem to touch the most material point of the inquiry presented by the case now before the public. If the Congregational baptism of Dr. Johnson, the truly respectable founder of the Episcopal denomination in Connecticut, was valid—if the Congregational baptism (as it is supposed) of Bishop Seabury, the first Anglo-American prelate, and of Bishop Jarvis, his successor in the diocese of Connecticut, was valid—if the Congregational baptism of Bishop Brownell, and as report says, of Dr. Croswell, is valid enough to serve the need of their souls—why was not the Congregational baptism of Mr. Augustus Hewit equally valid? Must this young gentleman be accommodated with a holier baptism than that which has been sufficient for so many of his brethren? But if, on the other hand, Mr. Hewit's first baptism was null and void from the beginning, what becomes of the baptism of so many ministers and prelates, whose names the Episcopal Church keeps among her treasures?"

We apprehend that the writer here makes some assumptions which he would find it hard to verify. How does he know that Dr. Johnson received only lay baptism? The point is one on which his biographer is silent; and so he is with respect to his confirmation; but his silence is no proof that Dr. Johnson was never publicly baptized or publicly confirmed. But suppose he were not baptized in public; may he not have received baptism in private? Many of our clergy, and some of our bishops, who have conformed to the Church from surrounding sects, have, either before or after taking orders, received baptism at the hands of a commissioned minister, in private, and with the knowledge only of a few of their friends, in order that they might at once satisfy their consciences and avoid giving offence. May not Dr. Johnson have done the same? What Dr. Chandler, his biographer, does say of Dr. Johnson, and of Messrs. Timothy Cutler, Brown, and Wetmore, the other Congregationalist ministers who with him conformed to the Church, is, that they were convinced of the *unlawfulness* and *invalidity* of their *ordination*; and on this ground left the Congregationalist persuasion and applied for orders in the Church; and, for our own part, we think it reasonable to believe, unless there is positive proof to the contrary, that men who were accustomed, as was Dr. Johnson, to carry out their principles with logical consistency, entertained the same scruples with respect to their baptism as with respect to their ordination, and took the same way to have them removed.

Bishop Jarvis, we believe, regarded his baptism as defective, rather than null and void; and considered its defect to have been supplied in confirmation, the completion of baptism. On this point we need not dwell, as the editor of the Evangelist has, we understand, received an interesting letter from the Rev. Dr. Jarvis, of Middletown, the son of the Bishop, with which we hope he will favor his readers. How it may be with Dr. Croswell and Bishop Brownell, who are yet living, *we* deem it impertinent to inquire.

But above all, on what grounds does this writer suppose that Bishop Seabury received no other than "Congregational baptism?" The father of Bishop Seabury left the Congregationalist ministry and went to England for orders in the year 1732, when his son, who was afterwards bishop, was about four years of age; and though we have no documentary proof to the contrary, (possibly because we have never sought for it,) yet the supposition that he suffered himself or his children to remain without receiving the sacrament of baptism from one who was authorized to administer it, we take to be about as reasonable as the supposition that he went to England without crossing the Atlantic, because there is no record of the ship in which he sailed.

We are glad, however, that the writer in the Evangelist has referred to Bishop Seabury, since it enables us to rectify *an error* into which he has fallen, and the publication of which we regard as more injurious to the Church than any of his *suppositions*. Referring to the administration of baptism to those Congregationalists who apply for admission into the Church, he speaks of it as an act "which our Episcopalian friends *are beginning to practise*." This is a common assertion with writers of his class, and the apparent design of it is, to insinuate that the principles on which we act are novelties, a recent imputation from Oxford, and a mere development of "Puseyism;" an effectual way, certainly, to cover us with odium, but how utterly groundless will appear from two short extracts which we are about to give. The first is from a volume of Lectures on the Church Catechism, written before the revolutionary war, and found among the manuscripts of Bishop Seabury, and which if not from his pen, may at least be regarded as having received his sanction. The lecture from which we quote, is on the Sacrament of Baptism:

"But now we must observe, that by our Saviour's own institution of this sacrament, the minister is evidently essential to the validity of it. For, after his resurrection, and before his ascension, he appointed the eleven Apostles to attend him on a mountain in Galilee: and there he was pleased to grant this charter for the administration of baptism, saying: 'All power is given unto me in heaven and earth: Go ye, therefore, and μαθητεύσατε disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded them: and lo, I am with you alway even unto the end of the world. Amen.' From whence it is evident: 1. That none but the eleven disciples, or Apostles, were authorized or empowered to administer this sacrament. For we all know, that when a charter or commission is granted to any certain person or persons for an office, all others are of course excluded from the exercise of the same office. 2. That in such cases, if any other person, except those who are thereunto expressly named and authorized, shall presume to intrude himself into the exercise of the same office; every such act of his would not only be invalid and null in itself, but a criminal usurpation. But, 3. Since the Apostles themselves, to whom this charter was granted, were subject to death, as other men are, therefore, CHRIST's promise of his Divine Presence cannot be here, in common sense, understood personally, as made to them only, but to them and their successors, whom they should consecrate, ordain, and appoint to exercise the same office and administration in the Church to the end of the world. And, 4. Since it appears plainly, both from the Holy Scriptures and the practice of the whole Christian Church, that such a succession has been, and still is, continued from the Apostles themselves, down to this very day, under the Apostolical character and title of bishops, it must needs follow, that none can be duly authorized to administer this holy sacrament of baptism, but either the bishops themselves, or such other clergymen as they shall ordain and appoint to that office: and, consequently, for any person, without Episcopal ordination, to take upon him the exercise of this office, *is not the administration of baptism according to Christ's institution, but so much worse than none at all, as it is a profanation of it, and a pollution rather than a cleansing of the person who has the misfortune to be thus unduly sprinkled and defiled.*"

This passage, which we presume the writer in the Evangelist will acknowledge to be "a logical application" of High Church doctrines to "Congregational baptism," was written before the revolutionary war; the other passage to which we referred, is taken from the private diary of Bishop Seabury in the last year of his life. It is as follows:

"Trusting to the long experience of the care and goodness of my heavenly Father, on the 16th day of October, 1795, I left New London to meet the clergy at Plymouth or Cambridge, in Connecticut. * * *

"An adult person who had in his infancy received baptism among the Presbyterians, was in the congregation [St. Stephen's Church, East Haddam] baptized by me. After sermon he presented himself for confirmation, and came to the holy communion—eight others were confirmed with him, and most of them communicated that day.

"From a full persuasion of the invalidity of lay baptism, and that the ordination of the Presbyterian ministers is no better than lay ordination, and that consequently their baptism is no better than lay baptism, I have never hesitated to baptize any persons who have been uneasy with their situation under that baptism, and have applied to me. Their number has been considerable in Connecticut. May God's grace be with them!"

If these extracts do not convince the writer of the unreasonableness of his supposition in regard to Bishop Seabury's having received only "Congregational Baptism," they will at least prove that neither the principles of Dr. Croswell nor his application of them to "Congregational Baptism," are *a new thing* in Connecticut.

We come now to the writer's objections; or, rather, objection; for in truth it is but one, though repeated in different forms. "We would fain be informed," he says, "whether a man unbaptized, unregenerated, and who has never passed through the only authentic entrance into the kingdom of Christ, can safely be relied on to communicate to others that baptism which he has never received, or to perform any valid administration in that kingdom which he has never entered." In other and stronger terms, the objection is, that a man who is unbaptized is incapable of holy orders: and that therefore all his ministrations, if he be ordained, are null and void: and for his satisfaction on this point, we commend to his consideration the answers of a judicious layman of our Church—Mr. Lawrence—who wrote in the beginning of the last century.

"This objection raises a consequence from an uncertain, and it may be a false foundation; for it takes for granted, that the incapacity of a person to receive holy orders, by reason of his being unbaptized, renders holy orders, if conferred on him, null and void; or in short, that *want of baptism nulls holy orders in any person ordained to the ministry.* This assertion does not yet appear easy, if at all to be proved, for these following reasons.

"1st. Because there is a vast difference between a personal capacity or qualification, and an authoritative one. For, a *personal qualification* for the ministry, is, what a man is bound to be endowed with, IN COMMON with all other Christians, whether he be ordained to the ministry or no; and therefore baptism and holiness of life being equally incumbent on all Christians, ministers as well as laymen, may *justly* be distinguished by the name of *personal qualifications*.

"But an *authoritative qualification* for the ministry is that only, whereby a man is *separated* and *distinguished* from the rest of mankind, and thereby empowered to *personate* and *represent* the divine presence, for the conveyance of spiritual and supernatural benefits to us. This is what we call the divine commission, conveyed from the Apostles in Episcopacy, and given to the ordained person by imposition of the bishop's hands.

"2dly. *A personal qualification* may be, and in fact often is *wanting*, when *an authoritative one* remains good and valid; and there is abundance of reason that it should be so, because, the *personal qualification* chiefly respects the man himself, who is, or ought to be, possessed of it, since he only will reap the benefit of having, or find the misery of being destitute of it. But the *authoritative qualification* as such, relates only to God, and the people; to God, as the minister is to be his *proxy* and *representative;* and to the people, as they are to receive from God the supernatural benefits of his *proxy's* ministrations. The people receive no more advantage from the personal qualification of God's representative, than they do mischief from his *personal immoralities;* that is, none at all, because they are neither answerable for the one nor the other: if he be destitute of any such qualifications, let him look to that, it is none of their business with respect to the efficacy of his ministrations: all that they are bound to take care of, is, that he be TRULY SENT, and if they are but once secure of that, then in all his ministrations they are not to suppose him, but Christ himself (*whom he personates*) to be administering to them; for, all sacraments *on the part of the administration* are good and valid, only upon this ONE FOUNDATION; without this, of Christ the Great High Priest's administering, either himself in person or by his proxy, all Christian sacraments must fall to the ground, and be of no use or advantage to mankind; and therefore if we can but solidly, *i. e.*, upon good foundation, believe, that *he* does thus administer to us, we need never concern ourselves with the *personal qualifications* of his representative, for the validity of those administrations, which receive their whole efficacy from the *authoritative qualifications* of Christ himself, who has promised to make good and confirm them when performed by *one whom he has sent*.

"To exemplify all this in the case before us: holiness of life is required as a personal qualification, previous to holy orders: this is evident from St. Paul's Epistles to Timothy and Titus; and yet it is well known, that our Lord himself chose Judas Iscariot, a covetous thief, and one whom he himself branded with the name of *a devil;* I say, it is well known, that he chose this wicked wretch to be no less than *an Apostle*, and sent *him* to preach and baptize, to cast out devils, and to heal the sick, as well as the rest of the Apostles; for which reason, all his ministerial acts were good and valid, notwithstanding his being destitute of the *personal qualification of holiness of life;* and it is *universally* acknowledged, that the same is true of all other wicked bishops, priests, and deacons whatsoever; otherwise, we could never be satisfied with the validity of ordinations in any age of Christianity. And therefore, though holiness of life is a *necessary personal qualification* for the ministry, because of great edification to the people, &c., yet if a truly ordained minister should be a wicked man, the people ought not to suspect the validity of his ministrations by reason of the wickedness of his life, because, it is Christ that administers by him as *his proxy only*, and Christ's ministrations are certainly good and valid; let his visible representative be never so wicked, he himself (and not the people) must answer for that. This is exactly agreeable to the 26th Article of the Church of England, and therefore there is no need longer to insist upon it, but to proceed to baptism, another *personal qualification* for holy orders.

* * * * * *

"Christian baptism is certainly *a personal qualification* for holy orders; and that it is no more than a *personal one*. I infer from hence, because all Christians are EQUALLY bound to be baptized, ministers as well as people; and it cannot be proved, that it is more the duty of the one than of the other to be baptized: if it be said yes it is, because there must of necessity be a Christian minister, before there can be a baptized layman; this is not denied; it is certainly true there must be so; but it does not therefore follow that he is not a Christian minister if he is unbaptized; for it is not his baptism, but the commission that makes him a Christian minister, *or one set apart to minister in the divine offices of the Christian religion*. If it be objected, that while he is unbaptized he is out of the Church; and how can he who is not of the Church, admit another by baptism into the Church? I answer, though he is out of the Church with respect to any benefits to himself, yet not with respect to the spiritual benefits, he has authority and commission *immediately* to convey to others; for, a man may be *a true messenger* to carry that good to another, which he himself neither does nor ever will enjoy; and therefore, he who is not of the Church because unbaptized, may *as truly* admit a person into the Church by baptism, as he who (though baptized) through his wickedness is destitute of the Holy Ghost, can convey the gift of the Holy Ghost by his ministration of sacraments to others: for, as it is not the *personal holiness* of the administrator, that conveys holiness to me in the ministration of any sacrament; so neither, does his having *received* that sacrament, signify any thing to me for the validity thereof, when he administers it to me *by virtue of a divine commission explicitly given to him*. This COMMISSION ALONE, is that which makes the ministration not his, but God's own act, and as such (*without any other appendant cause*) it is good and valid. Hence our blessed Lord called both unbaptized and unholy men, *viz.*, his Apostles, who cannot be proved to *have been baptized in the name of the Trinity* before his resurrection; and one of them, Judas Iscariot, a thief, a devil in his disposition, to the administration of holy things, as if he would thereby teach us to look with faith on HIS AUTHORITY ONLY, without confiding in any of the best accomplishments of those on whom he has conferred it. And if we do but look back to the condition of the Jewish Church, during their forty years sojourning in the wilderness, we shall find that none of them were circumcised in all that space of time; and though the uncircumcised was by God's own appointment *to be cut off from among his people*, yet the ministry of those priests and levites, who were born in the term of those forty years, was not nulled and made void for their want of circumcision; which doubtless was as much necessary to qualify them for holy orders, as baptism is now to qualify our Christian priests.

"Upon the whole, as neither the *baptism* nor *personal holiness* of the minister can *baptize* or make us *holy*, but THE DIVINE AUTHORITY residing in him; so neither, can the *baptism* or *personal holiness* of the bishop confer holy orders, but THE DIVINE AUTHORITY from Christ and his Apostles, visibly conveyed to and residing in him: it is by virtue of THIS ALONE that holy orders are given, and if either the bishop or ordained person, or both, have any *personal incapacity*, *viz.*, of wickedness or want of baptism, the fault is their own, and they must answer for it; but as for the ordination, that must remain good and valid, by reason of the external divine commission *de facto* given to the bishop. For, if every *personal defect* of what is required, either in the administrator or recipient, could invalidate the administration, either of baptism or holy orders, we should never have an end of rebaptizations and reordinations: nay, we could never have any certainty, either of valid baptisms or ordinations, because we should always find but too many occasions, to call in question the sufficiency of the preparations, and personal qualifications of both ministers and people, who are all equally exposed to the same human frailties, and liable to be tried with the same innumerable temptations.

"And therefore I humbly conceive, our best way is (I don't say ONLY but) CHIEFLY to regard, and insist on the visible divine authority and commission, handed down from Christ and his Apostles, by that ORDER of men, who have *always* had power to convey it to others; this, with the *right matter*, and *form* of administration, are what we ought to esteem to be the *only essentials* of baptism and ordination, on the part of the administration of them; and as for the rest, every one in particular must do his part to the utmost of his power, to secure those personal qualifications, which God has required of both minister and people, under no less penalty than that of eternal damnation, upon the wilful neglect of them."

From the Church Chronicle and Record.

GENERAL THEOLOGICAL SEMINARY.

Facts have been for some time within our knowledge in regard to some things in reference to our General Theological Seminary, that have filled us with grief and sorrow, but which we did not feel at liberty, owing to our distance from the place, and our want of familiarity with the circumstances, to mention. The time has come, however, when further silence might be construed into acquiescence or indifference. The circumstances are briefly these:

It has been generally reported, and to a considerable extent believed, that one or two of the recent graduating class in the Seminary, had adopted sentiments on some points, which, if they were not decidedly Romish, were so nearly allied to the Romish notions, as to render it impossible to distinguish between them,—that they were in the daily practice of invoking the Virgin Mary,—that they professed, in their intercourse with the citizens, to believe in the decrees of the Council of Trent, and that one at least had visited and conferred with Bishop Hughes. How far the facts in the case sustain this belief we are unable to say; but that it is not without foundation, is evident from the following article, which we copy from *The New York Express*:

[Here follows the account of the late disturbance at St. Stephen's.]

What the particular evidence was, on which the Rev. Drs. Smith and Anthon relied, is not stated; but that they had every means of knowing the facts will be evident, when we recollect that Dr. Smith is the rector of the church to which the Seminary properly belongs, and that Dr. Anthon is in the same part of the city. The character and standing of these gentlemen, is also such, as to preclude the idea that they acted without evidence or without consideration. What, then, are the facts, and what are the conclusions that must be drawn from them? Are we not compelled to infer, that there is something wrong, seriously wrong, in this matter? Is the teaching in the Seminary calculated to prepare the minds of young men for the corruptions of Romanism, or for the silly and contemptible fantastics of the dark ages? We cannot believe that. Is there, then, such a want of discipline, or such a want of a healthy moral influence, that young men are likely to be led astray by others? We will not believe that. What then, shall we believe? Must we conclude that seminaries of this kind, are likely to become nurseries of error? We should be unwilling to believe that. What then shall we believe? Our answer is, we know not what to believe, but we do know that something is wrong, and we think that those who have the management of that institution, owe it to themselves and to the Church, to find out what it is and where it is, and to remedy it if possible; and we beseech them—we beg of them, if they have any desire to secure the interests and permanency of the Seminary, that they do it thoroughly and without delay.

This thing is not so small a matter as some may suppose; the prosperity, nay, the very existence of the Seminary, must depend upon its having the confidence of the Church. Without this, Churchmen will not send their sons there, and no one will contribute funds for its support. Without this, too, there is danger of its losing even the funds which it now has. We write these things with grief and sorrow, but we write under an imperative sense of duty, to induce those whose duty it is to look into these matters, to give them a thorough investigation, without delay. We write too, with the kindest feelings towards all persons connected with the institution, and would not willingly say one word to injure their feelings. But when the Church is in danger, we know of no friendship that can prevent us from speaking. We wish the Seminary well, we labor and pray for its prosperity, but if it is to become a nursery of Popery, or a hot bed of foolish whims, with which the Church is to be overspread, and its peace disturbed, we would rather it should be annihilated, and go back to the old practice of ministerial education. We speak strongly and feelingly, because we feel strongly, and also because we know we speak the sentiments of the great body of the laity, upon which the Seminary must rely for its support.

We regret, therefore, the ordination of Mr. Carey, under the circumstances detailed above, believing it will only add to the feeling of doubt already abroad concerning the Seminary. If Mr. Carey is as free from all taint and tendency to Romanism as Bishop Onderdonk believes, it is evident that he must have done something by which he has brought upon himself the suspicions of sound men. Such acts must, to say the least, be imprudent, and for decency's sake, if for nothing else, he should have waited. If he has shown a passion for the follies of past ages, that argues a weak mind, or a want of sound judgment, either of which should have caused the bishop to hesitate. If it has been a partialness for the practices of Rome, he should have had time to have purged himself of such things before his ordination. But it is done, and cannot be recalled. We say, therefore, let this subject be investigated immediately. Let the public know the facts in the case, before there is any chance of their being further perverted. The feelings of Churchmen demand it, the honor of the Church demands it, and the prosperity, if not the existence of the Seminary demands it.

REMARKS.

Since our hasty brother of the Chronicle confesses that he knew nothing of the matter to which he refers, we may perhaps be pardoned for expressing the wish that he had said nothing; or, if he must needs have spoken, that he had not left to Presbyterians and Congregationalists the exclusive benefits of the excellent advice which he has occasionally given them on the observance of the ninth commandment. Without the knowledge of a single fact, with a studied evasion of responsibility for a single allegation, and with those professions of grief and sorrow which serve to polish the shaft of calumny, he has contrived to censure the conduct of our bishop in the grave discharge of official duty, to traduce the character of a worthy brother who has just entered the ministry of the Church, and, under the appearance of speaking "the sentiments of the great body of the laity," in opposition to a set of Popishly affected clergy, to insinuate the impression that the General Theological Seminary deserves to lose the confidence of the Church, and is in a fair way, unless the people heed the alarm of the Chronicle and come to the rescue, of forfeiting its charter by apostatizing to the Papists. Surely this is not the treatment which we have a right to expect from the official organ of a sister diocese, and that diocese—CONNECTICUT.

It is a humiliating task to stoop to the details of the Chronicle's slanders; but necessary in order to their refutation.

"One or two of the recent graduating class," says the editor, (for we hold him responsible for the reports which he publishes,) have adopted "sentiments on some points, which, *if not decidedly Romish, are so generally allied to the Romish notions, as to render it impossible to distinguish between them.*" The Chronicle here turns on his brethren and the Church the same weapons with which he is himself assailed by Congregationalists; who because *they* cannot distinguish between the Apostolical succession and the Papacy, conclude that the editor of the Chronicle is a Papist. It may be that the capacity of the Chronicle and of the Rev. Drs. Anthon and Smith on whose judgment he relies, to make just distinctions, is superior to that of the New England Puritan, and such other *distinguishers;* but with due allowance for this superiority, we still prefer that the reputation of the Seminary should conform to the evidence of facts, and not to the capacity of its censors.

The assertion that any one of the late senior class in the Seminary entertains distinctively Romish sentiments on any points, we affirm to be void of truth; and the several specifications of the Chronicle in regard to the two suspected gentlemen, *viz.* that "they were in the daily habit of invoking the Virgin Mary—that they professed in their intercourse with the citizens, to believe in the decrees of the Council of Trent, and that one at least had visited and conferred with Bishop Hughes," we also affirm to be false.

The two gentlemen referred to, are the Rev. Mr. Carey, and another whose name we shall not mention. Mr. Carey completed his Seminary course in the summer of 1842, but being then only twenty years of age, and too young for orders, he has spent the last year at the Seminary in prosecution of his studies, though with no other connection with the Institution than that of a resident in its buildings. The other gentleman, though a member of the late Senior Class, was not recommended by the Faculty to the Board of Trustees for the honors of the Seminary; but was advised to spend another year in the Institution, with a view to a more thorough preparation for the ministry.

With regard to Mr. Carey, there is no foundation for the calumnies of the Chronicle. Mr. Carey has not only not been "in the daily practice of invoking the Virgin Mary," but he has never invoked the Virgin Mary at all; and he has uniformly used his influence to dissuade from a leaning to this practice in any form the only other member of the Seminary on whom it has been charged. So far from professing in his intercourse with the citizens to believe in the decrees of the Council of Trent, Mr. Carey has never exchanged a word with "the citizens" on the subject of these decrees; and whatever "the citizens" may have heard of his sentiments on the subject, they must have learned, at second hand, either from Mr. Carey's fellow-students, or from the two clergymen who have undertaken to be his inquisitors, and to publish *their notions* of his opinions to the world. So far from having visited and conferred with Bishop Hughes, Mr. Carey does not even know this gentleman by sight, and has never held any intercourse with him either direct or indirect, orally or by letter.

Of Mr. Carey's sentiments on the controverted points between the Church and the Romanists, the advertisement of a pamphlet in the daily papers—"price 6¼ cents"—leads us to expect that we shall be under the necessity of speaking more particularly in our next. At present we will merely remark, that the fact of Mr. Carey's

ordination is a *proof*—the best which the Church can have, and one beyond which no right thinking man would desire to look—of his soundness in the faith; and if this be not enough we add, and pledge ourselves on the proper occasion to prove, that whoever, in view of Mr. Carey's opinions, charges him with Romanism, shows an ignorance of what Romanism is, and an incapacity to receive the impressions which the language of one who is more conversant with the schools than with the market, was meant to convey. Nor can it be deemed amiss to add in this connection, that Mr. Carey *for three years, and until a short time before his ordination, was a teacher in the Sunday School of St. Peter's, of which the Rev. Hugh Smith, D. D., is rector.* Whether the Popery charged by the rector has been in any degree imbibed either directly from the pulpit of St. Peter's, or from some *undercurrent* beneath its pellucid waters, we pretend not to decide.

With regard to the other person referred to, the statements of the Chronicle are beyond the truth. This gentleman has never "conferred" with Bishop Hughes, though he once—and we believe once only—called on that gentleman to borrow a book which he wished to consult, and which was not in the Seminary library. What indiscretions he may have to answer for in his *private devotions*, and in his *intercourse with citizens*, we must leave to be determined by inquisitors and gossips. It is due to him, however, to say, that he is of a remarkably frank and unsuspecting turn of mind, and little aware of the serious injury which the infirmities of a juvenile temper may occasion to the Church. It is due also to the Church to say, that the young gentleman referred to, has not been educated in her bosom: he was born and bred a Presbyterian, and we have many mournful proofs that persons of this description, (unless possessed of such an unusual soundness of judgment as may compensate for that steadiness and consistency which are generally the effect of habit and of education in the Church's system,) are prone to run into extremes. Surely such young men need the sympathies and cautions of their clerical brethren, and not the gratuitous exposure of their infirmities to the world.

Such, we believe to be all the foundation which the editor of the Chronicle and his associates have on which to ground an appeal which is virtually made to the prejudices of the dissenting community, through that portion of the Church which most strongly sympathizes with them. We have no fancy for your amateur Romanizers, but on the contrary are glad to see them, on proper occasions, and in a proper way, exposed to the lash of ridicule and rebuke. But there is another class of men which seems to us to stand in a yet more ludicrous light; and that is your Protestant alarmists: men who are forever in a fright and a flutter, and always ready to tickle the vanity of every conceited stripling and extravagant parson, by directing public attention to their "foolish whims," and stirring heaven and earth to avert the *dangers!* which they threaten to the institutions of the Church. The breath of such men helps to fill the sails of the Romanists.

We should most deeply regret any tendency to Romanism among the students of the General Theological Seminary, but we know that among the students, as a body, nothing of the kind exists: and if in "one or two" instances there has been some color for the charge, the conduct of those who have got up the present excitement on the subject suggests the inquiry, whether the tendency in these particular instances has not been owing *to the want*, in some one department, of that sound Primitive and Catholic teaching which is demanded by the present state of theological science, and which alone can afford an adequate safeguard against the rottenness, the iniquity, and the mummeries of Romanism. We would not have been the first to move such questions; but what others have provoked, it may not be in our power to arrest.

We ask attention to the *argument* contained in the article from the London Times on our first page.

Free Seats.—The arrangement of St. John's Church, Brooklyn—see first page—is worthy of imitation.

Bishop Brownell's Charge reminds us of the best days of Connecticut: we commend it to the attentive perusal of our readers.

Bernard Leslie—like some other books and pamphlets lately published—has not received from us the extended notice which it deserves. Among its best recommendations is the notice of the Episcopal Recorder of last week, which, if we had room, we should be happy to insert in our columns. The book sells well, and should be in every family.

Dr. Jarvis's Sermons.—We have only room to say, that Dr. Jarvis's two Sermons on Prophecy have just been published in a handsome volume by Mr. Sparks, 109 Nassau-street. Price 75 cents.

Associate Alumni.—The proceedings of the Annual Meeting are in type, but unavoidably deferred until next week.

The Rev. Pierre P. Irving, of Geneva, Ontario county, New York, was, on Wednesday evening, elected Secretary and General Agent of the Foreign Committee of the Board of Missions.

On Friday, the 7th inst., in St. James's Church, New London, the Right Rev. Bishop Brownell admitted Mr. Giles H. Deshon, an alumnus of the General Theological Seminary, to the holy order of deacons. Morning prayer was read by Rev. William H. Newman, rector of Christ Church, Westerly, R. I., and the lessons by Rev. Seth B. Paddock, rector of Christ Church, Norwich; the candidate presented by Rev. Robert A. Hallam; and the sermon preached by the bishop.

Episcopal Visitation.—The Bishop's appointments for visitation have been changed by the addition of *Portchester.*

At a Meeting of the Missionary Committee of this Diocese, held on Tuesday last, the following Missionaries were appointed to supply vacant stations:—

The Rev. Edgar P. Wadhams, Deacon, for Ticonderoga, Essex county.

The Rev. John Hughes, for Exeter and Monticello, Otsego county.

The Rev. Fletcher J. Hawley, Deacon, for Canton, St. Lawrence county.

The Rev. William Adams, for Setauket, Suffolk county.

The Rev. Benjamin Daniels, Deacon, for Hampton, Washington county.

The Young Men's City Missionary Society, at a meeting held on the evening of the 29th of June, unanimously nominated the Rev. B. C. C. Parker, of Boston, as Chaplain to Seamen in this city; and the Bishop having confirmed the same, Divine Services are to be commenced on Sunday morning next, in the large commodious room at the south corner of Pike and South streets, where the Bethel Flag is to be displayed.

CLERICAL CHANGES.

The Rev. Frederick W. I. Pollard, having taken letters of dismission from this diocese to that of Massachusetts, and been there received, has changed accordingly his canonical residence.

The Rev. William Adams, having removed from Nashotah, Wisconsin Territory, to Setauket, Suffolk county, N. Y., requests all letters and communications for him to be directed accordingly.

The Rev. C. K. Nelson, having removed from Nelson to Clarke county, Virginia, desires his letters, papers, &c., to be directed to Millwood, Clarke county, Virginia.

The Rev. B. B. Killikelly, D. D., has resigned his charge as rector of the Prot. Episcopal Church in Vincennes, Indiana, and removed with his family to Port Gibson, Mississippi, which is to be the place of his future ministerial labors.

TO THE CLERGY AND PARISHES OF THE DIOCESE OF NEW YORK.

Brethren,—At a meeting of the Missionary Committee of this diocese, held this evening, the following resolution was passed:

"*Resolved,* That the bishop be respectfully requested to address the parishes who have not this year contributed to the funds, in such way as he may judge best adapted to insure the requisite collections; and also to suggest to those parishes which have contributed, the consideration whether, in the present great emergency, additional contributions cannot be made by them."

This resolution was founded on the painful facts announced by the Treasurer, that the sum of $1102 87, is needed to meet the present indebtedness of the treasury; that a part of this is due for stipends which ought to have been paid to missionaries on *the first of April last;* that there is *nothing* to pay the quarters *due on the first instant;* and that he has been obliged to give public notice to the missionaries, that they *cannot draw* for what is due them until further notice.

On comparing the Treasurer's account of receipts for the current year with the list of parishes, I find that from *eighty-eight* congregations *nothing* has been received. At the expiration then of nearly *ten months* of the Conventional year, *more than one half* of the congregations of the diocese have given *nothing* to our missions. I am asked to address them on the subject. Shall I name them? There are those among you, reverend brethren, who know full well which then would be named. Yes, and among you the rectors of some of the *largest and wealthiest* parishes in the diocese. I address *you* particularly, because of the well known fact, often and often avowed by the laity, that if the clergy give them occasion, they are willing and ready to contribute.

I must, then, hold the clergy responsible for this grievous defalcation in Christian duty. And I earnestly and affectionately entreat each one who has suffered so large a portion of the year to pass without doing his duty in this matter, that he will on *the Sunday immediately succeeding* his reception of this letter, give notice to his congregation that *on the following Sunday* his people will be called on to aid the diocesan missionary operations; and then *on that following Sunday* to gather their offerings to this holy cause, and transmit them forthwith to the Treasurer.*

My beloved brethren, the missionaries of the diocese, I would remind of the following rule of the Missionary Committee:—"No re appointment of a missionary shall be made, except for special reasons it seem otherwise good to this Committee, unless he shall, for the past year, have caused to be made in his congregation, or each of his congregations, all the contributions required by the canons."

In reference to the last part of the above mentioned resolution of the Committee, I beg to say, that the receipts from some of the contributing parishes are obviously so far short of what might reasonably be expected of them, as to leave no doubt that they are not designed as the full contribution of the year. They are probably appropriations from weekly or monthly offerings. The receipt of the remainder of the share of those offerings proper for this charity would *now* be particularly seasonable.

There are parishes which have already given liberally; but can well afford to give more, *much more.* Is there an object which possesses a stronger claim upon them? And are there not *individuals* who both can and will come to the relief of the missionaries?

Whatever divers views may be entertained touching the duty, *under all circumstances,* of contributing to missions *everywhere,* I presume there are none who will regard the *true Christian* missionary spirit as at all compatible with indifference to *the worse than heathen* irreligion and immorality which so lamentably abound, and *are so lamentably increasing* at and near our very homes. I say *worse than heathen,* for unchristianized inhabitants of a Christian country present to the godly mind a much more lamentable spectacle, and to the truly charitable heart an object of much nearer interest, than the poor pagans who *know not the Lord.* Their opportunities and consequent responsibilities are universally greater, and their danger is therefore more imminent. Multitudes of such miserable beings, brethren, are to be found within our own diocese. Influences too, called Christian, but sadly otherwise in character, are exerted upon many who, well nurtured in the truths and duties of the Gospel, might be rescued from the unblest reign of ignorance and error, and be reclaimed from the *dishonor* to the *glory* of God, from the *hinderance* to the *service* of his religion, and from the *injury* to the *benefit* of his holy Church.

Brethren, I pray you, in God's name, be prompt and liberal in sustaining the missionary work where it is your *most* bounden duty to do what you can in its behalf.

Your affectionate diocesan,
Benjamin T. Onderdonk,
Bishop of New York.

New York, July 11, 1843.

P. S. I would remind my brethren of that provision of the 15th Canon of our diocese, which requires the rector or minister of every parish to report to the Treasurer of the Convention, or to the Treasurers of the charities respectively concerned, the amount of Church offerings "as often as conveniently may be, *but at least once in six months.*"

* Mr. Charles N. S. Rowland, New York. I have known instances in which contributions for *diocesan* missions, have been sent to *domestic* missions. The distinction should be borne in mind between *domestic* missions, which are missions in the United States *out of* the diocese, and *diocesan* missions, which are confined to the diocese.

We find the following in the New York Evangelist of Thursday last:

To the Editor of the New York Evangelist.

Sir,—It may be put down as my fault or my misfortune, that I have never seen a single number of your periodical till that of July 6th was put into my hands, that I might read an article signed Zenas and headed "Episcopalian Anabaptism." As I am a lover of quiet and order, I do not love to read what may engender strife. It is an article designed as an attack upon the Rev. Dr. Croswell, and through him upon the Church of which he and I are presbyters. He is so perfectly competent to defend both, that it would be impertinent in me to interfere on the general topic. All I have to say is with reference to the mention made of my father in the sentence beginning with "If the Congregational baptism of Dr. Johnson, &c.—If the Congregational baptism (as it is supposed) of Bishop Seabury, the first Anglo-American prelate, and of Bishop Jarvis his successor in the diocese of Connecticut, was valid—if the Congregational baptism of Bishop Brownell, and as report says, of Dr. Croswell, is valid enough to serve the need of their souls—why was not the Congregational baptism of Mr. Augustus Hewitt equally valid?" Your correspondent has, I doubt not unwittingly, fallen into one common mistake of zealous disputants, by substituting the word *Congregational* for *Lay.* The whole inquiry should have run thus: If the lay baptism of Dr. Johnson, Bishop Seabury, Bishop Jarvis, Bishop Brownell and Dr. Croswell, be valid enough to serve the need of their souls, why was not the lay baptism of Mr. Augustus Hewitt equally valid?—With this correction, the question is well put, and the answer is perfectly obvious. It is not to Congregational baptism as such, that any objection is made. It is quite equal to that of the Anabaptists or Methodists, provided it is administered with water, in the name of the Father, and of the Son, and of the Holy Ghost. We put it on the same footing as baptism administered by a Roman Catholic midwife. If your correspondent will look into our old authors, Hooker for example, he will find that they run a parallel between circumcision administered by Zipporah, and baptism administered by any lay hand. Gershon was as much a levite, and afterwards was admitted to perform the office of a levite as readily, as if he had been circumcised by his father. The question then is, whether there be any mode of remedy for the irregularity of lay baptism? It is believed by many that the Apostolic rite of confirmation removes this difficulty. The power to baptize was given by our Lord to his Apostles, and they commissioned others to baptize. There can be no question that they to whom the Apostles gave this commission had a right to baptize. The only question is, whether, if any person should be baptized with water in the name of the Holy Trinity, by one who had not received this commission, the Apostles could ratify such an irregularity, by subsequently ratifying and confirming the act in the laying on of their hands. If they could give authority to baptize before the act, could they not also ratify a baptism after the act? Confirmation then does away the existing irregularity. No person is ever admitted to holy orders till he has been first confirmed and admitted to the holy communion. If therefore Dr. Johnson, or Dr. Croswell, or the Bishops your correspondent has named, received lay baptism, they were not admitted to orders, until they had given some evidence that two of the essentials of baptism had been received by them, and until the lack of authority had been done away by the laying on of Apostolic hands.

But cases occur in which persons who have received lay baptism cannot quiet their own conscience by having it subsequently ratified. In such case it is usual to administer what is called *hypothetical* baptism. After naming the person, the officiating minister says, *If thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* There is, and can be, but one baptism. To re-baptize, or, as you term the act, Anabaptism, is an act of sacrilege. It is unjust, therefore, in the highest degree, to impute to us what we hold in abhorrence.

Allow me here to state a fact which came under my own observation. Sometime between the years 1806 and 1810, an aged person, residing in Massachusetts near the Connecticut River, travelled on foot a hundred miles, to consult my father, then the only Bishop in New England, on a case of conscience. He had received lay baptism in his infancy, but had great scruples whether it were valid. My father argued with him in defence, not of the *regularity,* but of the *validity* of the act. He endeavored to convince him, that by confirmation, the irregularity would be removed. Among other arguments, I remember one from analogy. Baptism is the seal of the King of kings to your enrolment as a member of his kingdom. That seal has been affixed by a person whom he never commissioned for that purpose; but in mercy to you, his minister is authorized to ratify and confirm to you that sign of your membership. The old man shook his head. "Sir," said he, "the seal was stolen; and I will not be partaker in the theft." Finding all his arguments ineffectual, my father then added: "It is better that your conscience should be relieved from all scruple and doubtfulness."—In the presence of a few witnesses, of whom I was one, in the old Trinity Church in New Haven, baptism was administered in the hypothetical form. He was then confirmed by the laying on of the Bishop's hands; and his conscience being thus relieved, he went on his way rejoicing. If Mr. Hewitt had similar scruples of conscience, would it not have been cruelty to him to subject him all his life to the terrors of a doubting mind?

During the whole period between the baptism of Dr. Johnson and that of Bishop Brownell and Dr. Croswell, (if they received lay baptism,) the Congregationalists or Independents of New England had retained the principles which they inherited from their mother the Church of England, and which they had in great measure embodied in their formularies. Parents were anxious to bring their children to baptism early in infancy. But the downward progress of their schism has led to a state of things very different now from what it was then. The greater part of their children remain unbaptized, and often go to their grave without the reception of either of those sacraments by which the atonement of our blessed Lord is personally applied to the members of his body. The question about lay baptism is likely to become one of little moment, or at least not of extensive application. Even in the few instances in which it is administered by lay hands, (so great is the contempt into which Christ's ordinance is fallen,) we have little or no evidence that the form at least (if there be no doubt as to the matter) of the sacrament has been duly used. Under these circumstances, I doubt whether it will not be absolutely necessary for us, under all circumstances, to administer this sacrament hypothetically. We must not suffer our unwillingness to give offence, to interfere with higher obligations. We must obey God rather than man, even if, on that account, the rain descends and the floods come. We are sorry to incur the wrath of the New York Observer, the New York Evangelist, the Puritan, the New Englander, or any other organ of those with whom we would fain live in mutual toleration, if not in mutual charity; but let the winds and the waves roar as much as they will, we trust in Him who hath promised to be with his Church alway, that he will never leave or forsake us.

S. Farmar Jarvis.

Friday, July 7th, 1843.

☞ As the communication in the New York Evangelist headed "Episcopalian Anabaptism" and signed Zenas, will probably be copied in many of the religious newspapers, it is to be hoped that they will be impartial enough to admit the preceding remarks. The New York Observer and the Puritan are more especially asked to do so, as they have entered with so much warmth and keenness into the subject which has occasioned it.

MARRIED,

At St. Bartholomew's, on Tuesday evening, the 11th inst., by the Rev. Dr. Turner, Mr. Richard M. Abercrombie, of Philadelphia, to Elizabeth T., daughter of William R. Cooke, of New York.

CALENDAR.

JULY.

16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Suffolk County. Thursday, July 6th. Consecrated St. John's Church, Islip. The Instrument of Donation, and of Request for Consecration, by the Vestry, was presented to the Bishop by William Nicoll, Esq., Clerk of the Vestry, and read by the Rev. Daniel V. M. Johnson, Missionary at the station The Sentence of Consecration was read by the Rev. Jacob W. Diller, Rector of St. Luke's Church, Brooklyn, and the Morning Prayer by the Rev. William L. Johnson, Rector of Grace Church, Jamaica, Queens county, assisted by the Rev. William M. Carmichael, D. D., Rector of St. George's Church, Hempstead, Queens county, who read the Lessons; and the Sermon preached by the Bishop.

This church was built about the time of the commencement of the revolutionary war, and of course long before we had a Bishop to consecrate it. Having been recently greatly enlarged and thoroughly repaired, that solemnity was asked by the Vestry, conformably with well-established usage in case of churches similarly situated in various parts of our country.

In the afternoon, confirmed 20 in the same church.

Richmond County. Fourth Sunday after Trinity, July 9th, confirmed 12 in St. Paul's Church, Tompkinsville.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point. 19, 20, Astoria Female Institute, Astoria.

St. James the Apostle, Tuesday, July 25, Portchester, *Westchester County,* laying of corner stone.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County,* Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday 31, Walden, *Orange County,* Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County,* 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or Institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.
139 Broadway, July 15, 1843.

PHI BETA KAPPA.

The Anniversary Meeting of the New York Alpha of the Phi Beta Kappa Society, will be held in the Philosophical Hall, on Tuesday, July 25th, at 2 o'clock, P. M.

The Anniversary Poem will be pronounced by the Rev. John W. Brown of Astoria, on the same day, at 4 o'clock, P. M. D. D. Barnard, President.
A. M. Vedden, Cor. Sec.
July 15, 1843.

YOUNG MEN'S CHURCH MISS'Y SOCIETY.

A regular monthly meeting of the Board of Managers of the Young Men's Church Missionary Society will be held in the Sunday School Room of St. Bartholomew's Church, on Monday evening, the 17th inst., at 7½ o'clock. George H. Bell,
New York, July 15, 1843. Recording Sec'y.

WESTERN NEW YORK.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will meet in St. Peter's Church, Auburn, on Wednesday, the 16th day of August next, at 10 o'clock, A. M.
By order of the Bishop,
July 15, 1843. P. A. Proal, Secretary.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. Williamson,
July 15, 1843. 35 Murray street.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.
New York, July 15, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *The Scriptural Doctrine of the* Future Judgment, *contrasted with the Current Theology respecting it—Series of events connected therewith.*

Episcopalians generally, are respectfully invited to attend. July 15, 1843.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

Contribution of an Alumnus towards fitting up the chapel, $10. Amount previously acknowledged, $137. Total amount, $147.
John D. Ogilby,
June 29, 1843. Dean of the Faculty.

☞ The treasurer of the Daily Infant School attached to the Mission Church of the Holy Evangelists, gratefully acknowledges, by the Rev. Mr. Evans, a donation of $25 75, from the Sunday school of St. Bartholomew's Church. L. H. Elunt, Treas.
New York, July 12, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer since his report of the 5th inst., has received the following contributions, viz:

From Caroline ch, Setauket, Rev Charles Seabury, rector, $3. Church of the Annunciation, New York, Rev Dr Seabury, rector, $26 96. St Paul's ch, Waddington, $6, and Grace ch, Norfolk, Rev. John A. Childs, $1 89. Trinity ch, New Rochelle, Rev Dr Coit, rector, $25. Total amount, $62 85.
C. N. S. Rowland, Treasurer,
July 12, 1843. 55 Water street.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 5th of July, has received the following contributions:

From a friend, $5; Washington, D C, anonymous, for western missions, $5; Portsmouth, N H, St John's Female Missionary Society, annual payment, half, $25; a lady of Clappville, Mass, half, $0 50; Grace ch, St Francisville, La, coll Sexagesima Sunday, $41; coll at the public meeting at St Paul's, Boston, half, $54 35; do Grace ch, half, $35 14; St Matthew's Society, Boston, for Illinois, $5; St Mark's, New Milford, Susquehanna co, Pa, half, $9; Female Missionary Society of Christ ch, Savannah, half, $45; Little Rock, Ark, a missionary station, $9. Total, $233 99.
Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
July 12, 1843. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sum, viz:—

By the hands of the Rev Lot Jones, $20, being the amount inclosed to him in an anonymous letter through the post office.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, July 12, 1843.

ST. SIMON'S CHURCH.

The Treasurer of the German Episcopal Sunday School Association gratefully acknowledges the receipt of the following sums:

By Mr Cook—from Widow Jacob Schatzel, $5; F Schuchardt, Esq, $5; O and K, $5; F H De Rahm, Esq, $5; W M, $3; F Paret, Esq, $3; cash, $1; cash, $1. Total, $28.
John A. Van Blarcom, Treasurer,
July 12, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr A Banning, 270 Greenwich street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee has received since his report of 14th June, (say for four weeks,) the following sums:

From St Matthew's ch, Jefferson co, Ky, $7; St Paul's ch, Mill Point, Ky, half, $2 37; Christ church, Columbus, Ky, half, $1 56; a member of St Matthew's ch, Jefferson co, Ky, half, $2 50—$13 43. From All Saints' parish, New York, per J H Williams, $100; St James' ch, New York, Quin offerings, per Rev J Dowdney, for Africa, $4 50; from St Stephen's and upper St John's parishes, S C, per Rev W Dehon, $16; Rt Rev Stephen Elliott, D D, of Ga, $48 85; the same, for the education of children under Dr Boone, $30; the same, on account of colored communicants of his parish, for Africa, $1 15—$96. Offerings of Christ ch, Louisville, Ky, Sunday school, being a pledge to Dr Robertson, for Rev H Southgate's mission, $25; offerings of Christ ch, Louisville, Ky, $34—$59. Per B O Davis, Esq, treasurer, from J F De Peyster, Esq, New York, half, $15; amount previous to 15th June, $287 93. St Paul's ch, Detroit, Mich, monthly coll for June, per C C Trowbridge, Esq, R A, $32 25; a little boy, a member of St Mark's ch Sunday school, for China, by Dr Boone, $6 75; St Luke's ch, Rochester, N Y, per D Hoyt, Esq, $50; Board of Missions, being the proceeds of the collection at the offertory, half, $8 50; Trinity ch, Plattsburg, N Y, Easter coll, half, $20, per Rev H Coit; per Rev M T C Wing, R A, from St James' ch, Piqua, O, $35; Harcourt parish, Gambier, do, $1; St Mark's ch in the Bowery, New York, $5; Female Chinese Society of Savannah, Ga, at the disposal of Dr Boone, by Rt Rev Bishop Elliott, D D, $238; from St Paul's ch, New Orleans, Rev C Goodrich, rector, for Mardin, $25; from Ch of the Messiah, Glen's Falls, N Y, Rev J A Spooner, rector, $3 26; St Paul's ch, Steubenville, O, per Rev M T C Wing, R A, half, $5 31; Mrs Andrews of Boston, per Rev Dr Dorr, $9; St Mark's ch, New Milford, Susquehanna co, per Mr Ward, half, $9; Mrs Patterson, Jersey Town, Pa, for the China mission, $1; Mrs Mills, for do, $1; Mrs Clark, for do, $0 25; Mrs McVickar, for do, $0 10; Miss Sally R Bissell, for do, $0 25—$20 60, per Rev W H Bowen, and through E Wilcox, Esq, R A, Phil. From —— of Louisville, Ky, per Rev Dr Robertson, for Rev H Southgate's mission at Constantinople, $25; from Thomas Higgins, Lexington, Ky, for do, $2 50; —— Newton Lower Falls, Mass, for do, $25; Union ch, St Albans, Vt, per Rev W H Hoit, $8; from ladies of St George's ch, New York, for support of a beneficiary at Athens, per Mrs Gillett, $80; a lady of Clappville, Mass, half, $0 50; St John's ch, Portsmouth, N H, being the annual contribution of Female Missionary Society, half, $25; collection at public meeting at St Paul's ch, Boston, during the sitting of the Board of Missions, half, $54 35; do at Grace ch, Boston, do, half, $35 14; St Paul's ch, Newburyport, for Africa, $1—the above from Massachusetts. Through B Howard, Esq, R A, from Christ ch, Greenville, S C, per Rev C C Pinckney, $10; collection at Stephen's chapel, Charleston, S C, by Rev Mr Dupont, $5 36; St Michael's ch, Charleston, S C, per Rev P T Keith, $45 20, the above per H Trescott, Esq, R A, Charleston. From a friend to Foreign Missions, Millwood, Va, $10. Amount since 15th June, $777 72. Total, $1065 65.
F. S. Winston,
New York, July 12, 1843. Acting Treasurer.

☞ The Treasurer here takes occasion to remark that, in addition to the debt of $4,500 reported to the Board at their recent meeting, there is a deficiency in the receipts to meet current expenses, and that unless relief is at once afforded, further embarrassment must of necessity ensue.

JUST PUBLISHED,

REV. DR. JARVIS'S SERMONS.

TWO Sermons, by the Rev. Dr. Jarvis:—The first on Prophecy in general, the second in reference to the Doctrine of the Second Advent.

In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.
J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.
July 15.

THE following works, important to Churchmen, just received and for sale:
Bishop Bull's Vindication of the Church of England.
Dodsworth's Discourses on Romanism.
Knox on the Eucharist, with an Appendix, by Bishop J. Taylor.
Ratramn on the Body and Blood of the Lord.
Palmer's Letters to N. Wiseman, D. D., Numbers 1 and 2.
J. A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.
July 15.

NEW THEOLOGICAL BOOKS
FROM ENGLAND.
FOR SALE BY THE IMPORTERS,
D. APPLETON & CO., New York,
and GEO. S. APPLETON, Philadelphia.

THE Unity of the Church, by Henry Edward Manning, M. A., 1 vol. 8vo. $3.
Sermons preached before the University of Oxford, by John Henry Newman, B. D., 1 vol. 8vo. $2 75.
How shall we Conform to the Liturgy of the Church of England? By James C. Robertson, M. A., 1 vol. 8vo. $2 25.
Discourses addressed to attentive and intelligent congregations, by Rev. G. Grant, M. A. 1 vol. 8vo. $3.
Library of the Fathers, vol. 12, St. Chrysostom's Homilies on the Epistles of St. Paul to Timothy, Titus, and Philemon, translated, with Notes and Indices, $2 75.
Commentary on the Four Gospels, collected out of the Works of the Fathers, by S. Thomas Aquinas, vols. 1 and 2, St. Matthew, $5 25. Vol. 3, St. Luke, $2 75.
The Existence of Evil Spirits Proved, and their Agency, particularly in relation to the Human Race, Explained and Illustrated. By Walter Scott. 1 vol. 8vo. $3 50.
The Devotions of Bishop Andrewes, arranged by Rev. J. H. Newman, 1 vol. 16mo. 75 cts.
The Churchman's Year; or Liturgical Remarks on the Sundays and Saints' Days, and the Lives of the Apostles; with an Explanation of every Epistle, Gospel, and First Lesson. By Rev. George F. Townsend, M. A. 2 vols. 8vo. $7.
The Perpetual Government of Christ's Church. By the Right Rev. Bishop Bilson. A new edition, 1 vol. 8vo., $3 50.
Illustrations of the Liturgy and Ritual, being Sermons and Discourses by various Eminent Divines of the 16th and 17th centuries, edited by the Rev. James Brogden, M. A. 3 vols. 8vo. $8.
History of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Alexander—translated by J. E. Ryland. 2 vols. 12mo. $3 75.
D. A. & Co. are constantly importing all the important Episcopal publications of Oxford and London.
Books imported to order, by the single copy or in quantities, on the best terms. July 15.

A VIEW OF THE PRIMITIVE CHURCH.
By Rev. A. B. Chapin.

JAMES A. SPARKS, 109 Nassau-street, has been appointed sole Agent for the above work. Persons wishing to subscribe for the work, or subscribers who have not received their copies, can be supplied by calling as above. July 15.

ORANGE COUNTY INSTITUTION.

THE REV. SAMUEL PHINNEY'S Select School, near the village of Newburgh, has been in successful operation for more than 13 years; its situation is retired, and one of the most healthful and beautiful in the United States, and but four hours sail from the city of New York. The pupils form a society by themselves, and are not allowed to leave the premises (which are large and extensive) without permission from the Principal. The number is limited to twenty-five, who all lodge under the same roof with himself; are uniformly treated with parental kindness; and the strictest attention is paid to their manners and morals. All branches requisite to give the scholar a complete English and Classical education are taught in the most thorough manner.
The Terms—For tuition, board, washing and fuel are $200 per annum, payable quarterly.
The French and Spanish Languages are taught, if required, for which no extra charge is made.
The scholars furnish their own beds, bedding and towels.
There are two vacations of three weeks each, in the course of the year, one commencing in October and ending on the first Monday in November, the other commencing in April and ending on the first Monday in May.
SAMUEL PHINNEY, Principal.
Newburgh, June, 1843.
REFFERENCES.
Rt. Rev. B. T. Onderdonk, D. D., Franklin street;
Messrs. Brown, Brothers & Co., Hanover street; William B. Crosby, Esq., Rutgers Place; Wm. R. Thompson, Esq., No. 88 John street, New York.
Rev. E. Nott, D. D., President of Union College, Schenectady.
Rev. John Brown, D. D., Newburgh.
James Hunter, Esq., Woodstock, near Philadelphia.
Messrs. Browns & Bowen, Philadelphia.
Messrs. Alexander Brown & Sons, Baltimore.
Next term commences July 24th, 1843.
July 15. 4t$

TEACHER WANTED.

AN election for Principal of the All Saints' Academy, (in All Saints' Parish, Waccamaw, South Carolina,) will be made in December, the close of the present term, when the resignation of C. W. Crouch, Esq., agreeably to notice, will take effect. The Academy will re-open on Monday, January 8, 1844.
Salary $1200 per annum, in semi-annual payments. The boarders in the Institution pay the Principal $12 per month for board.
For further information, address the Trustees at Georgetown, South Carolina, or the Rev. Alexander Glennie, rector of All Saints' Parish, who has a superintendence of the School.
R. F. W. Allston,
T. Pinckney Alston,
John D. Magill,
July 15—tN1. *Trustees.*

SEXTON.

WANTED by a respectable man, a situation as Sexton, or as Superintendant of any Burial Ground or Cemetery. The highest testimonials as to character and abilities will be submitted, from the most eminent clergymen, and other gentlemen of great respectability.
A letter addressed to A. B., care of Mr. James P. Burr, 90 Walker-street, will be immediately attended to. July 15—3t$

A STUDENT of the General Theological Seminary having some experience in teaching, would be glad to employ his vacation (of three months) in giving instruction in a school or family.
For particulars apply, if by letter post paid, to the Editor of the Churchman. July 8.

PRIVATE TUITION.

A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., having just returned from Europe, is desirous of a few pupils, either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.
Address No. 50 Franklin-street.
REFERENCES.
Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.

Rev. Dr. Berrian.	Prof. Chas. Anthon, LL. D.
" " Taylor.	Dr. John Stearns.
" " Anthon.	Curtis Bolton, Esq.
" " Smith.	Louis Loutrel, Esq.
" " M'Vickar.	Thomas C. Butler, Esq.
" " Turner.	George T. Strong, Esq.
" " Wilson.	
" J. M. Forbes.	
" B. I. Haight.	July 8—2m

SHERLOCK'S PRACTICAL CHRISTIAN.
THIS DAY PUBLISHED,
BY D. APPLETON & CO.,
200 *Broadway,*
THE PRACTICAL CHRISTIAN: OR THE DEVOUT PENITENT;

A BOOK of Devotion, containing the Whole Duty of a Christian in all occasions and necessities, fitted to the main use of a holy life. By R. Sherlock, D. D.; with a Life of the Author, by the Right Rev. Bishop Wilson, author of Sacra Privata, &c. One elegant volume, 16mo—87½ cts.
The Practical Christian, now submitted to the reader, from the seventh English edition, is by far the most important of all Dr. Sherlock's works. It was a work of gradual growth and progressive enlargement, and we have his biographer's testimony to the fact, that he made it the model of his own devotions—"strictly observing himself what he so earnestly recommended to others." The following devotions, living impressions as it were of the living mould—bring the tutor of Bishop Wilson again before us, and it may be devoutly hoped that as their author, when living, succeeded in forming one of the noblest characters in the Church's Modern Calendar, so now, though absent from us in body, this his work, instinct as it everywhere is with his own saintly spirit, may tend to produce many more such characters, to the glory of God and the edification of his Holy Church.—*Editor's Preface.*
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BEAVEN'S HELP TO CATECHISING

THE General Protestant Episcopal Sunday School Union is about to republish, under the joint revision of the Author and its Executive Committee—A Help to Catechising. By the Rev. James Beaven, D. D. This little work will be found an exceeding valuable auxiliary in the matter of parental and Sunday school instruction. The copy used will be the *Second* London Edition, containing important additions to the first. The type adopted will be clear and the form substantial.
Church Depository, 20 John street,
New York, June 28, 1843.
July 1—tf

PUSEY ON BAPTISM,

BEING Part I. of Vol. II. of the Tracts for the Times. For sale separate, by J. A. SPARKS,
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ERRORS OF THE TIMES:

A Charge delivered to the Clergy of the Diocese of Connecticut, at the Annual Convention, holden in Christ Church, in the city of Hartford, June 13, 1843. By the Rt. Rev. THOMAS C. BROWNELL, D. D. LLD., Bishop of the Diocese.

My Brethren of the Clergy:

It has generally been my custom to append to my annual address any remarks which I might wish to make to you, on subjects of Christian doctrine, or upon the state of the Church.

Only on three former occasions, have I felt myself called upon to present my views in the more formal shape of a Charge.

The remarks to which I would now ask your attention, were originally designed as a part of my usual address, but they have extended so far beyond my first intention, and the subjects to which they relate seem to me so deserving of your special consideration, that I have thought it expedient to present them in a more distinct and impressive form.

In the statement which I shall hereafter present to you, pursuant to the provisions of Canon VIII. of 1841, when taken in connection with the Parochial Reports which will also be laid before you, you will find abundant reason to be thankful to the great Head of the Church, for the measure of peace, union, and prosperity, which he has been pleased to extend to this portion of his vineyard. I trust that a like favorable estimate may be formed of the condition of every portion of the Church, throughout our country; and, moreover, that this exernal prosperity has every where been accompanied with the richer blessings of spiritual life, and growth in grace.

But, brethren, though we have great cause to be thankful that God has been thus gracious to his Church, it is no time for supineness, or for relaxation of vigilance in her cause. On the contrary, our present position calls for especial watchfulness; that, as individuals, our hearts and lives be conformed to the spirit of the Gospel, and that, as members of the true Catholic Church, we be earnest in our endeavors and unceasing in our prayers for that Church, that "the foot of pride come not nigh to hurt it, nor the hand of the ungodly to cast it down."

Periods of hostility and persecution demand a double portion of self-government, as well as of zealous exertion. Perhaps there has been no time, since the organization of our branch of the Church in this country, when so general and so violent a hostility has been arrayed against it. I judge from the general tone and temper of the dissenting Press, and on the presumption that it affords a fair indication of the spirit of the religious communions which support it. Week after week, we may read columns of misrepresentation and abuse, poured out from its various periodicals, against the Church of our affections, and calls upon all the incongruous sects to unite in a general crusade against "Popery, Puseyism, and Prelacy."

For some fifteen years past, our portion of the Church in this Diocese, and perhaps generally throughout our country, had enjoyed a period of comparative peace and rest; and, under our system of equal laws, and mutual toleration, we had fondly hoped that the spirit of Christian charity might abound more and more. But we are now constrained to witness the melancholy disappointment of our hopes. I know not whether this unhappy change has been produced by an observation of the union and prosperity of the Church, while the different denominations which surround her have been split into an increasing multitude of sects;—some of which have run into the wildest fanaticism; some of which have fallen into the most fatal heresies; and some of which are arrayed in bitter hostility against each other. I know not whether it is but a revival of that austere spirit of Puritanism which warred against the Church at the time of the Reformation, which received a new hue of prejudice at the period of the American Revolution, and which has been aroused into fresh hostility by discussions recently commenced at an English University, and which are supposed to be peculiarly subversive of its principles. Whatever may be the cause, the fact seems evident, that the Episcopal Church is about to sustain a vigorous assault from the various sects of dissenters; while, at the same time, the partizans of the Romish Church, the common enemies of all Protestants, are watching the onset with a vigilant eye; fomenting the hostility, and using the same jesuitical arts, which that Church formerly tried in England, to "divide and conquer," and thus break down the only portion of Protestantism which they view with alarm.

But, my brethren, though the circumstances of the times demand our special watchfulness and zeal, we may still trust in God, and possess our souls in patience. The winds may roar, the rains may descend, the storms may beat violently, but they can never injure that house which is founded upon a rock.

It has ever been my desire, brethren, to promote peace and love among all Christian men. You will be able to bear me witness that, in our private intercourse, as well as in the performance of my public duties, I have evinced no disposition to widen the breach between the Church and the religious denominations which surround us; much less to cast a deeper hue on the slight shades of difference which tincture the views of different members of our own household of faith.

If, on the present occasion, I proceed to the consideration of some topics of a more controversial character, and to speak more freely concerning the ERRORS OF THE TIMES, you are not to ascribe it to any change in my feelings, or my views of duty, but to the altered circumstances in which we are placed.

It is happy for us, my brethren, that we have, in our Book of Common Prayer, *a standard of faith and worship*, conformable to Scripture, and agreeable to the practice of the Church in the earliest and purest ages of Christianity. It will be the object of the present discourse to recommend to you a strict adherence to this standard; shunning, on the one hand, those corruptions and superstitions of the Church of Rome, which it was so carefully framed to avoid, and equally rejecting, on the other hand, the errors connected with ultra-Protestantism, and all the extravagances which have recently sprung from it.

The holy Scriptures, as they were interpreted by the Church during the first two centuries after the ascension of the Saviour, not as they may chance to be interpreted by the wayward fancies of individuals, constitute the only sure basis for us to rest upon.

On this point, originated the first great error in the progress of the Reformation; an error which has been the fruitful source of discord, and heresy, and schism, in all succeeding ages.

It is not wonderful that the pure Church, established by the Saviour and his apostles, should have become encumbered with many superstitions, and tinctured with many errors, in its progress through the mutations of many centuries. The natural perversity of the human heart, among its professors, the influence of heathen philosophy and heathen idolatry which surround it, the dark ages of ignorance and vice through which it passed, the corrupting influence of its connection with worldly monarchs, and the [illegible] arts of an ambitious and usurping hierarchy, all concurred to oppress its worship with a load of superstitious observances, and to surround its doctrines with a mass of errors, which required the purifying efficacy of a thorough Reformation.

But what were the great principles upon which this Reformation should be conducted? Should the entire fabric of the existing Church, as well as its *errors*, be demolished and abandoned; and new Churches established, upon a platform, such as the ingenuity of a Luther, a Calvin, or a Zuinglius might devise? Or, should the existing Church be preserved;—purified from its corruptions, freed from its superstitions, and restored to the integrity and perfection of the primitive ages? Through the good Providence of God, the latter process was happily accomplished, in the Church of England, from which we are descended. The former course was adopted, (partly from the supposed necessity of the case,) in the reformation of the continental Churches.

The Romish Church had been accustomed to defend her errors by the authority of vague traditions, having their origin in the obscurity of the dark ages, or in the selfish cunning of her hierarchy. The continental Reformers went to the extreme of rejecting all tradition, and Church authority, even though they pertained to primitive times, and were calculated to illustrate and harmonize the doctrines of the Gospel. The Reformers of the Church of England, while they maintained the supreme authority and the sufficiency of the Scriptures, and rejected such traditions as inculcated articles of faith *in addition* to what they contained, yet received with respectful veneration all those catholic and primitive usages of the Church which were in accordance with Scripture, and paid a due regard to the testimony of those holy men of early times, whose writings were peculiarly calculated to throw light upon the doctrines of the Saviour and the Apostles, and to show us how those doctrines were received and carried into practice in the primitive ages. This course is in accordance with the dictates of reason and common sense. In the investigation of any fact, especially if it pertain to remote antiquity, the first rule of evidence requires that we should examine it by the light of cotemporary history. And, though the English Reformers ascribed no Popish infallibility to the Church, or to the early Fathers, yet, as the instruction they afforded came from sources where the truth was likely to be well understood, at a time when there was no motive to pervert it, and when the Holy Spirit seems to have been more abundantly shed upon the Church and upon its ministers, for the establishment of the Christian faith, they felt bound to receive that instruction, and to take it as a most useful guide, in all doubtful questions relating to the interpretation of the Scriptures, as well as to the rites and ceremonies which properly pertained to the Church.

In the "Necessary Doctrine of a Christian Man," agreed upon by the whole Church of England, in the year 1543, it is declared that "All those things which were taught by the Apostles, and have been by an whole universal consent of the Church of Christ ever sith that time taught continually, and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine Apostolic."

In the preface to the Ordinal, agreed upon in the year 1552, the three Orders of the ministry are continued, on the ground that "It is evident unto all men, diligently reading Holy Scripture and *Ancient Authors*, that from the Apostles' times there have been these Orders of ministers in Christ's Church." The "Homilies of the Church" frequently refer to the authority of the early Fathers, in confirmation of the doctrines they inculcate. And all the venerable champions of the English Reformation have concurred in these sentiments. They never thought of a general license to every man to act as the interpreter of Scripture, according to his own private fancy, nor of giving to every one an unlimited freedom to exercise his own private inventions, in matters of Church Reform.

The *general* exercise of private judgment, and of the freedom of the will, is indeed the natural and inalienable right of every man. But he is responsible to his God, and, in a minor degree, to his fellow men, for the manner in which he exercises those faculties. He may not *rightly* set them up in opposition to the word of God. He may not rightly exercise them in a spirit of vanity, of perversity, or of self-conceit. He may not rightly exercise them in a way injurious to the peace and order of society, nor without a due veneration for the judgment of the Church, and its ministry;—so far as that judgment is supported by primitive tradition and usage, and is in conformity to the divine Word. We deem him self-sufficient and conceited, who pays no respect to public opinion, even though that opinion may perhaps be founded on the caprice of the day. Much less is he to be commended who sets at nought the opinions of the wise and the good;—opinions which have stood the scrutiny of ages, and which have for centuries received the sanction of the universal Church.

It was under these views of the RIGHT OF PRIVATE JUDGMENT, that the Reformation of the Church of England was conducted, through many vicissitudes, and brought to a successful issue. The result is fully imbodied in our BOOK OF COMMON PRAYER:—a standard of faith and worship which seems to be almost the only permanent religious monument of the Reformation, in Protestant Christendom. The communions planted by Calvin and Zuinglius, have become deeply imbued with Socinianism and infidelity. Those founded by Luther and Melancthon, have been corrupted by Rationalism, and every species of "vain philosophy." The stern Church of John Knox has shared, to a great degree, a similar fate, and is, moreover, rent by internal divisions. Has Puritanism enjoyed a happier destiny, either in Europe or in this country? Let the schisms, the heresies, the infidelity, the fanaticism, which have everywhere sprung up from its distractions, answer the question. The erroneous notions of the right of private judgment, under which all these communions were established, have been constantly growing to greater and greater lengths of extravagance, till the tone of public sentiment on this subject is utterly perverted. Under this state of things, it seems to create but little horror, or even surprise, for a man to avow openly, that *he is not a Christian.* The sentiment is still more common, that it is a matter of entire indifference with what particular sect a man connects himself; nor is it thought a matter of much importance that he should unite with any Christian denomination, provided that he be *sincere* in his religion. The same state of public sentiment has afforded a strong stimulant to the aspirings of religious ambition, and the arts of hypocrisy. Learned Theologians have vied with ignorant Fanatics and wicked Impostors, in founding and extending new sects of religionists. No metaphysical quibble appears too slight to obtain partisans; no extravagance too absurd to gain disciples, and no imposture too gross to secure believers.

In the midst of all this confusion, I need not tell you that there are numerous bodies of intelligent, humble and devoted Christians: but without any sufficient bond of union and stability;—the Bible alone, to the exclusion of all Church authority;—the Bible alone, "without note or comment," their only standard of faith; and the utmost liberty of private interpretation allowed and encouraged; it will not be surprising if they shall continue to be encroached upon, divided, weakened, and perhaps overrun, by the boldness of error, and the fanatical spirit of ignorance.

Surrounded by all this desolation, the Protestant Episcopal Church in this country appears as "an oasis in the desert." Under the good providence of God, this happy result has been mainly effected by the conservative principle, already referred to, adopted by the English Reformers, and by the embodiment, in the Book of Common Prayer, of a *standard of faith and worship*, derived from the Scriptures, as interpreted and understood by the primitive Catholic Church. Let us, my brethren, be duly thankful to God for the inestimable privileges we enjoy. Let us not ascribe them to any peculiar merit or worthiness in ourselves, but solely to the mercy of the divine Being in the dispensations of his providence and grace.

I have now to call your attention to another fruitful source of error, nearly related to that which I have just been discussing: I allude to the diversity of sentiment which has prevailed in regard to THE NATURE OF THE CHRISTIAN CHURCH.

We are surrounded by a multitude of distinct associations, professing to be Christian; a great portion of them refusing all communion with others, and each claiming to be more pure, more scriptural, and more holy than the rest. When the Reformers, on the continent of Europe, threw off the yoke of the Romish Hierarchy, none of the higher order of the clergy united in the measure. They therefore supposed themselves under the necessity of dispensing with that organization of the Christian Church which had prevailed from the time of the Apostles, and thought themselves at liberty to establish new religious associations, based upon such Platforms as the several leaders might devise.

This license, which was at first attempted to be justified only by the necessity of the case, was subsequently defended by appeals to the authority of Scripture. The precedent then set, has been followed by constantly multiplying, and constantly widening departures from the Apostolic standard.

The English Reformers regarded the Church as a Divine Institution; established in its integrity by the Saviour and his Apostles, and unchangeable, in its essential characteristics, by any human authority. They found it corrupted, and encumbered by the inventions of men, and it was their great object to divest it of what was superfluous, to supply what was wanting, and to restore it to the simplicity and purity of the primitive ages.

Planted originally in Britain by one of the Apostles, or by some of the immediate successors of the Apostles, and there organized in its integrity, the Church of England became a true branch of the Apostolic Church. But in the course of centuries, the Papal power of Rome, through its intrigues with temporal rulers, and by its gradual usurpations, had extended its dominion through western Europe; and the Church of Britain became infected by its errors and superstitions, while, at the same time, it was oppressed by its exactions. The tyranny of that Power at length became so intolerable, that all estates of men united in throwing off its dominion. And though the Providence of God made use of the passions of an arbitrary and sensual monarch, in giving the first impetus to the Reformation, yet it was conducted, in its progress, by some of the purest bishops and martyrs whose labors have ever blessed the Church.

Errors of doctrine were corrected, ecclesiastical abuses were suppressed, superstitious observances were abolished, and the faith and worship of the Apostolic times were happily restored; and thus, preserving whatever was valuable in the ancient Creeds and Liturgies, the Reformers embodied the result of their labors in the scriptural doctrines, and offices of devotion, set forth in our Book of Common Prayer.

Such is the Church, brethren, from which we derive our origin, and through which we trace back the perpetuity of our existence, and the regular Apostolic succession of our ministry, to the primitive Church of Christ. Happy had it been for the Christian world, if all the Protestant Churches of Europe had been enabled to pursue the same unerring course! and, when the Dignitaries of the continental Churches refused to unite in the holy work of the Reformation, happy had it been for those Churches if their primitive organization had been preserved, and a continuance of their ministerial succession had been sought from the Church of England! How many heresies and schisms, how many various forms of dissent, how much extravagance and fanaticism, how much uncharitableness, how much infidelity had thus been prevented!

The Church is the great instrument devised by infinite wisdom for the extension of God's mercies to mankind. It has been essentially the same, though modified by different dispensations, from the beginning of the world to the present time. Through it alone are tendered all the divine promises of grace and salvation to a ruined world. Its perpetuity was predicted by the Prophet Isaiah: "I will make an everlasting covenant with them; and their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." The prophecy of Daniel is to the same purpose: "In the days of these Kings shall the God of Heaven set up a kingdom which shall never be destroyed, and it shall stand forever." The Saviour himself confirmed the same blessed covenant: "On this rock," says he, "I will build my Church, and the gates of hell shall not prevail against it." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth." "Lo, I am with you always, even unto the end of the world."

What means the wisdom and goodness of God may provide for the salvation of those who have never heard the Gospel, or of those whose ignorance or prejudice has induced them to reject it, is not for us to know. But the Revelation of God offers salvation only through the Church, and in the name of Jesus Christ. "Christ is the head of the body,—the Church." "If any man abide not in Christ, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." In our office for baptism, we pray that the person to be baptized may be "washed and sanctified with the Holy Ghost, that he, being delivered from God's wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life." Indeed, all the early Reformers seem to have concurred in the doctrine of the whole Catholic Church on this point. "Beyond the bosom of the Church," says Calvin, "no remission of sins is to be hoped for, nor any salvation."a The Presbyterian Divines assembled at Westminster, declared the Church to be "the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."b

But, my brethren, are the hundred religious sects which exist in this country, from that arising out of the dreamy philosophy of the Transcendentalist, to that founded on the besotted ignorance and credulity of the Mormons, to be all counted as true Churches of Christ, to whom the promises pertain? Hardly one of them pretends to any regular descent or succession from Apostolic times. Most of them are professedly new religious denominations. Many of them have originated within our own days.

It does not fall within my present purpose to discuss the essential marks, or characteristics, of the true Apostolic Church. It is not my purpose to consider the nature or the sinfulness of Schism. I intend not now to inquire how far any particular association may depart from the doctrines of the Gospel, or how far it may vary from the organization established by the Apostles, before it shall cease to be a true Church. Still less do I design to *make out a case*, in behalf of those who take it upon themselves to deviate from primitive truth and order, and to invent subtle distinctions between what is essential to the *existence* of a Church, and that which is necessary to its *perfection*. Though we are not to judge those who differ from us, it is not for us to apologize for any degree of error. To his own Master every one must stand or fall. But this we may safely affirm, that no man, or body of men, may *rightfully* depart, in any thing relating to the doctrine, the ministry, and the sacraments of the Church, from *that standard* which was established by Christ and his Apostles.

If the Christian religion itself was designed to be permanent, as no man can doubt, then all its requirements must be of perpetual obligation, and all the fundamental institutions, through the instrumentality of which it was designed to be continued, must have the same unchanging perpetuity. There needs no express command, as some have maintained, to enforce their permanency. Unless there be a clear intimation that any Apostolic institution was designed to be of a temporary nature, it must be assumed to be a standing regulation of the Church. For if it be contended that any such regulation may be abandoned because it is not enjoined by express command, it may, with equal reason, be concluded that any point of Christian doctrine may be renounced, where there is no special command for its observance; a course of reasoning which would lead to utter confusion in the faith and practice of the Church.

The Nicene Creed was the Common faith of all Christendom, till within the last two or three hundred years. In this Creed, we express our belief in "*One Catholic* [universal] *and Apostolic Church.*" The expression imports that there is but one Church—the Church organized and established by the Apostles; and any body of Christians claiming an identity with this Church must show their derivation from it by regular succession, and must receive all the doctrines, and submit to all the permanent regulations which originally pertained to it.

The Church of England, and the Protestant Episcopal Church in the United States, possess the attributes of *unity*, because the several parts are in union with each other, and because they all agree in communion with the Universal Church of Christ throughout the world. They are *Catholic*, because they acknowledge the perpetual existence of the "holy Catholic Church," receive its faith, and have never separated from it. They are *Apostolic*, because they were founded originally by one of the Apostles, or by the immediate successors of the Apostles, and incorporated, at their origin, with the whole body of the Church; because they have never been separated from it, since the first moment of their existence; and because their ministry is derived, by unbroken succession, from the Apostles themselves.

Of all the multitude of religious denominations which surround us, (with the single exception of the Romanists,) we alone lay any just claim to this Apostolic succession. On the contrary, most of the other denominations regard the idea with scorn and contempt, and treat those who support it with uncharitableness and reproaches. I shall not, on the present occasion, attempt any vindication of the Church, in regard to the divine institution of the ministry, and its perpetuation by succession, through the order of bishops. No doctrine is more universally received by the whole body of our Church; and I know not a single clergyman who rejects it. But, as throughout all the denominations of dissenters, the public sentiment on this subject is so various, so loose, and in most instances so low, it may be well to refer to the better opinions which prevailed at the period of the Reformation.

The *Ministry* of the Christian Church originated, confessedly, with the Saviour and his Apostles, and it must be perpetuated by visible and spiritual derivation from them. Indeed, the divine institution and the absolute necessity of a regular ministry in the Church, has been the common sentiment of all Christendom, with the exception of a few fanatical or latitudinarian sects of these later times. St. Ignatius had declared that "without a ministry there is no Church."c St. Jerome had said that "a society which has no clergy is not a Church."d The apology for the Confession of Augsburg declares that "the ministry of the word hath the commandment of God, and hath mighty promises."e The "Confession" of the Zuinglians asserts that "the original institution and office of ministers is most ancient, and from God himself: not a new or human appointment."f Calvin maintains that "Christ so ordained the office of the ministry in the Church, that, were it taken away, the Church would perish."g And the Assembly of Divines at Westminster held the orthodox doctrine, that "to the Catholic visible Church Christ hath given the *ministry*, oracles and ordinances of God."h

But notwithstanding the authorities here cited, it is a well known fact that several leaders of the continental reformation were themselves but laymen. Beza and Bullinger were never ordained.i Calvin was probably in the same situation. And Luther and Zuinglius appear to have rested their ecclesiastical authority on the ground of an *extraordinary mission.*k

The Independents rely upon *popular election*, as the sole foundation of a call to the ministry.

The Quakers entirely reject a ministry. And there are several other sects in our country who either adopt the same sentiment, or receive a ministry professedly of human appointment. These are some of the melancholy effects which have resulted from an error, originating in the supposed necessity of the times, and which the pride of consistency has since attempted to defend by scriptural authority.

Now any usurpation of the sacred office is expressly forbidden by the divine word: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Any supposed *internal vocation* rests on no firmer basis. Even Christ "glorified not himself to be made an High Priest;"—and when he set apart his Apostles to the ministry, he accompanied the solemnity with the words,—"As my Father hath sent me, even so send I you." A popular election to the ministry derives not the least support from Scripture. When the seven deacons were named to that office, by the primitive believers, they were solemnly ordained by the Apostles. Timothy was sent to Ephesus, and Titus to Crete, with Apostolic authority, that they might "ordain Elders in every city." And no place can be found in the Sacred Records, where a company of believers took it upon themselves to set apart one of their number to the office of the ministry. It remains, therefore, that there is no other scriptural foundation for the sacred ministry than that which is contained in the divine commission of Christ to the Apostles. From them, the authority is derived, through the succession of Apostolic Bishops, down to the present time; thus fulfilling the blessed promise which accompanied that commission, "Lo, I am with you always, even to the end of the world." The Church of England, at the time of the Reformation, preserved this order of succession in its integrity, and, through that Church, it has descended to us in an unbroken line.

For fifteen hundred years, from the ascension of the Saviour, the fundamental principle of Apostolic succession in the order of bishops, was recognised throughout the entire Christian world. The great continental Reformers had, at first, no dissatisfaction with Episcopacy. They sought only to be relieved from the tyranny of Rome, and the abuses she had sanctioned. They applauded the Church of England, for retaining the primitive organization, and defended their own departure from it, only on the insufficient plea of necessity. "If they would give us such an hierarchy," says Calvin,l "in which the bishops did so rise above others, as that they would not refuse to be subject to Christ, and to depend on him as their only Head,—then, indeed, I should confess that there is no anathema of which those persons are not worthy, if any such there be, who would not reverence such an hierarchy, and submit to it with the utmost obedience." "If there be any," says Beza, "which you can hardly make me believe, who reject the whole order of bishops, God forbid that any man of a sound mind should assent to the madness of such persons." And speaking of the government of the Church of England by bishops, he adds, "Let her enjoy that singular blessing of God, which I wish may ever be continued to her."m Luther declares that "if the Popish Bishops would cease to persecute the Gospel, he would acknowledge them as Fathers, and willingly obey their authority," which, says he, "*we find supported by the word of God.*"n Melancthon lays the blame on "the cruelty of the Popish Bishops" that the Episcopal polity was destroyed; which, says he, "*we so earnestly desired to preserve.*"o And in writing to Cardinal Du Bellay, Bishop of Paris, he expresses his wish that "the power of Bishops should be preserved."p The articles of Smalcald,q drawn up by Luther, declare that "the Church can never be better governed and preserved, than when we all live under one head, Jesus Christ, and all bishops equal in office, though unequal in gifts," &c. "The Apostles were equal, and afterwards the Bishops, in all Christendom, until the Pope raised his head above all." The learned Blondel concludes his "Apology for the opinions of Jerome" with the following language: "By all that we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and *apostolical constitution of Episcopal pre-eminence.* But we believe that wheresoever it is established, conformably to the ancient canons, it must be carefully preserved; and wheresoever, by some heat of contention, or otherwise, it has been put down or violated, it ought to be reverently restored."r The celebrated Le Clerc, a divine of the Presbyterian establishment in Holland, expresses himself as follows:—"I have always professed to believe that Episcopacy is of Apostolical institution;—that man had no right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England, where the Reformation was practicable without altering it; and that, therefore, the Protestants in England and other places where there are bishops, would do very ill to separate from that discipline."s The learned Bogerman, President of the Synod of Dort, is known to have expressed himself to the same effect, when addressing the English Bishops who attended the meeting of that Assembly. Alluding to the happiness of the Church of England, in retaining a primitive Episcopacy:—"Nobis non licet esse tam beatis," was his emphatic declaration. Quotations might be multiplied, but enough has been already adduced, to demonstrate that the whole body of the early Reformers would have united in strongly condemning any departure from Episcopacy, as it now exists in England, and in this country.

The great men whom I have named, devoted their efforts to the foundation of communions who have, in many respects, departed widely from the principles which they maintained. The doctrine of the Apostolic succession of the ministry, which had prevailed throughout the Christian Church from the time of the Apostles themselves to the days of these Reformers, has fallen into utter disrepute among their successors. Perhaps there is no subject on which the dissenting denominations, and especially their clergy, feel more sensitively, and evince more of intolerance and uncharitableness, than on the point in question. And yet there is no just reason why the principle of doing to others as we would have them do to us, should be departed from in this case. If a regular ministerial succession, in the order of bishops, be not conformable to Scripture, and to Apostolic usage, it follows, that Episcopacy is an unjustifiable usurpation. But if the doctrine be founded in truth, then it equally follows that a departure from the succession, and the maintaining of ministerial parity, are lamentable errors. Now all men are responsible to God and to each other, for holding the truth in righteousness; but no man can be held responsible for the consequences which may flow from any truth thus maintained. Hence, a wide field is left open to us, in the providence of God, for the exercise of mutual toleration, and Christian charity.

(*To be continued.*)

a Calv. Instit. IV. C.
b Chap. XXV.
c Ad Trall. c.3.
d Hier. adv. Lucifer.
e De usu Sacrament.
f Confess. Helvet. Cap. XVIII.
g Calv. Instit. c. I, Sec. II.
h West. Confess. c. XXV. Art. III.
i Gerdesii Hist. tom. II. p. 79-83.
k Fleury, liv. 126, s. 80.
l De Necess. Eccl. Reform.
m Tract de Minist. Eccl. Grad. Cap. I. et XVIII.
n Chandler's Appeal Defended, p. 239.
o Chandler's Appeal Defended, p. 239.
p Fleury, liv. 134, s. 5.
q Pars, II. art. 5.
r Skinner's Prim. Truth and Order, p. 250.
s Bp. Pretyman's El. Christ. Theol. Vol. II. p. 400.

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